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Sacred Liturgy

A MANUAL
OF
THE CEREMONIES OF LOW MASS

COMPILED AND ARRANGED
BY
THE REV. L. KUENZEL
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✠ PATRICK J. HAYES, D.D.
Archbishop of New York

NEW YORK, December 3, 1919.

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IN U. S. AND GREAT BRITAIN

PRINTED IN U. S. A.

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NOTE

THE seminarian, during the last months of his course, is, as a rule, overburdened with work. One of the principal things that occupy his attention is the Mass. Throughout his course he has given a portion of his time to the study of Liturgy, but at the end he finds it difficult to make even a partial review. What he needs is a clear, concise though complete statement of the rubrics of Low Mass, arranged in such a way as to enable him to retain them. To assist in filling this want is the object of the MANUAL OF THE CEREMONIES OF LOW MASS.

L. K.

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ABBREVIATIONS

Alph. Lib. 6, n. 410, dub. 2 = St. Alphonsus: Theologia Moralis, Liber 6, numerus 410, dubium 2.

Bened. XIV: De Sacro. Miss., Lib. III. cap. 3 ad 8 = Benedictus XIV: De Sacrificio Missae, Liber III. caput 3, paragraphus 8 (ed. Venetiis, 1797).

C. = Celebrant.

Caer. Epis. Lib. I. c. 12 ad 11 = Caeremoniale Episcoporum, Liber I. caput 12, paragraphus 11.

Caval. Dec. XIII. c. 66 ad 41. = Cavalieri Commentaria in Authentica Decreta S. R. C.: Decretum XIII. caput in ordine 66, paragraphus 41 (ed. Venetiis 1758).

C. J. C. 1165 = Codex Juris Canonici, Canon 1165.

De H. I. 152 = De Herdt: Sacrae Liturgiae Praxis, Volumen I. pagina 152 (ed. Lovanii, 1902–3).

Eccl. Rev. Vol. 51, p. 488 = Ecclesiastical Review, Volume 51, page 488.

E. L. 1896, p. 192. = Ephemerides Liturgicae, Annus 1896, pagina 192.

In. Cl. Com. XXX ad 25 = Commentaria ad Instructionem Clementis XI, pro Expositione SS. Sacramenti in Forma XL Horarum (Vol. IV. D. S. R. C.), caput XXX, paragraphus 25 (ed. Romae, 1900).

l.c. = loco citato.

Mart. I. 1, 97 = Martinucci: Manuale Sacrarum Caeremoniarum, Pars I. Volumen 1, pagina 97 (ed. Romae, 1911–15).

Mis. Rom.: De Defect. X. ad 1 = Missale Romanum: De Defectibus in Celebratione Missarum Occurrentibus, Titulus X. paragraphus 1.

Noldin: De Euch. #201 = Noldin: Theolog a Moralis, De Eucharistia, numerus marginalis 201 (ed. Oeniponte, 1912–13).

Pont. Rom. = Pontificale Romanum.

Rit. Cel. XIII ad 6 = Ritus Celebrandi Missam, Titulus XIII. paragraphus 6.

Rit. Rom. Tit. IV. c. 1 ad 5 = Rituale Romanum, Titulus IV. caput 1, paragraphus 5.

Rub. Gen. VIII ad 1 = Rubricae Generales Missalis, Titulus VIII, paragraphus 1.

S. = Server of the Mass.

S. Cong. Epis. et Regul. 26 Oct. 1575 = Decretum Sacrae Congregationis Episcoporum et Regularium, Oct. 26, 1575.

sqq. = pequentes.

S. R. C. 4025 ad 3 = Decretum Sacrae Rituum Congregationis, numerus 4025 Dubium, quaestio aut responsio 3 (ed. Romae, 1900–1912).

V. d. S. IV. 112 = Van der Stappen: Sacra Liturgia, Volumen IV. pagina 112 (ed. Mechliniae, 1902–12).

Wapel. 26 = Wapelhorst: Compendium Sacrae Liturgiae, pagina 26 (ed. N. Y. 1915).

A MANUAL OF THE CEREMONIES OF LOW MASS

WHERE MASS MAY BE CELEBRATED

1 Churches. The church is the ordinary place for the celebration of Mass (*Conc. Trid. sess. 22; C. J. C. 822*). Before Mass may be celebrated in a church, it must be either blessed or consecrated (*C. J. C. 1165; S. R. C. 4025 ad 3*). In case a priest blesses the church, the formula contained in the Roman Ritual is to be used (*S. R. C. 4025 ad 3*). To the bishop of the diocese belongs the right of consecrating and blessing the churches under his jurisdiction, but he may delegate his faculties (*C. J. C. 1156*).

2 Churches lose their consecration or benediction in any of the following ways:

A. When converted by the ordinary into use for profane purposes (*C. J. C. 1170*).

B. By destruction either total, or to such a degree that only a minor portion of the walls remains standing (*C. J. C. 1170*).

C. By violation. It must be remembered that the act by which the church was violated must be **certain, known** and **have taken place within the church proper** (*C. J. C. 1172*). A church, which has been consecrated or blessed, may be violated in any one of the following ways:

a. By the crime of homicide.

b. By harming a person to such a degree that the person suffers an injurious and grave loss of blood.

c. By impious and sordid uses to which the church was given.

d. By the burial of an infidel or of a person who had been excommunicated by a declaratory or condemnatory sentence.

3 If the violation of the church occurs before the Canon of the Mass or after the Communion, discontinue the Mass immediately. Should the violation occur between the Canon and the Communion, continue the Mass up to the Communion (*C. J. C. 1173 ad 2*).

Before Mass may be celebrated in a violated church, it must be reconciled (*C. J. C. 1174*). It is wrong to celebrate Mass in an unreconciled church (*1173 ad 1*).

4 A violated church, which was previously only blessed, may be reconciled by the rector, or by any priest, who may rightfully presume the consent of the rector (*C. J. C. 1176*). The ordinary Holy Water is used (*C. J. C. 1177*).

5 The right of reconciling a consecrated church pertains to the local ordinary or, in case of exempt religious, to the **superior major** (*C. J. C. 1156; 1176*). In case of grave and urgent necessity, i.e., when the ordinary cannot be reached, the rector of the church may perform the ceremonies and inform the ordinary to that effect later (*C. J. C. 1176 ad 3*). Water specially blessed for this purpose is to be used. It may be blessed by the bishop or the priest, who reconciles the church (*C. J. C. 1177*).

6 Public oratories. They are governed by the same laws as Churches. *Vide* **Churches.**

7 Semipublic oratories. Such are those which are erected in colleges, seminaries, hospitals, etc. All ecclesiastical functions may be carried out in such oratories except those which are not permitted by liturgical laws or have been excepted by the ordinary (*C. J. C. 1193*).

Semipublic oratories may be blessed but it is not necessary. They must, however, be reserved exclusively for divine services. In case they are blessed, the formula *Benedictio loci* or *Benedictio domus* is used (*C. J. C. 1196*).

8 Private or Domestic oratories. Such are those which are erected in private houses for the accommodation of a certain family or private person (*C. J. C. 1188 ad 3*). Private chapels erected in the cemetery come under this head (*C. J. C. 1190*). The privilege of a private oratory is granted by the Holy See, and Mass may be celebrated in it only after the ordinary or his representative has visited the place and approved of it. The number of Masses and the days on which Mass may be celebrated in a private or domestic oratory are regulated by the indult granting the privilege (*C. J. C. 1195*). Other ecclesiastical functions may not be carried out in a private oratory (*C. J. C. 1195*).

9 It is not necessary that a private or domestic oratory be blessed. If it is to be blessed, the formula to be used is that of the *Benedictio loci* or *Benedictio domus*. The apartment used as a

private oratory may not be used for any domestic purpose. (*C. J. C. 1196; S. R. C. 4025 ad 6*).

10 On ship. Priests must have special permission of the Holy See (*S. R. C. 4069 ad 1*). The faculties are given under the following conditions: calm sea; no danger of irreverence; a priest or deacon present who can steady the chalice; that the Mass be not celebrated in a private cabin except the danger of irreverence be very remote.

11 See your diocesan faculties.

WHEN MASS MAY BE CELEBRATED

12 The **Days.** Mass may be celebrated on each and every day of the year with the exception of those days, which are excluded by the rite of the celebrant (*C. J. C. 820*). The days excluded by the Roman Rite are Holy Thursday, Good Friday and Holy Saturday (*Bened. XIV, De Sacr. Missae, Lib. III, Cap. 3 ad 8*). On these days private Masses are forbidden. An exception is made in the case of parochial churches in which the ceremonies of Holy Thursday, Good Friday and Holy Saturday are carried out. The bishop may permit the celebration of a private Mass for the accommodation of the faithful on Holy Thursday (*S. R. C. 2616 ad 1*).

13 On Holy Thursday one Solemn High Mass is permitted in those churches in which the Blessed Sacrament is preserved (*S. R. C. 1120*) and the ceremonies of Holy Thursday, Good Friday and Holy Saturday are carried out. The form as prescribed in the Roman Missal is to be used. In those parochial churches in which the Blessed Sacrament is preserved and in which the ceremonies as prescribed in the Roman Missal cannot be carried out, the *Memoriale Rituum* of Benedict XIII is to be used (*S. R. C. 2616*). In churches not parochial, the *Memoriale Rituum* of Benedict XIII may not be used without the permission of the Holy See. In churches of this kind, the ceremonies must either follow the form as given in the Roman Missal, or be entirely omitted.

14 On Good Friday neither a Solemn High Mass nor a private Mass may be celebrated. This law is binding under pain of mortal sin (*Noldin, De Euch. #201*). In case of necessity Mass may be celebrated in order that Holy Viaticum may be

administered to the dying. The Mass of the Presanctified must be celebrated in all those churches in which the functions of Holy Thursday were carried out (*S. R. C. 4049 ad 1*).

15 On Holy Saturday, one Solemn High Mass is permitted in those churches in which the ceremonies of Holy Thursday and Good Friday were carried out. In parochial churches in which the baptismal font is to be blessed, the ceremonies of Holy Saturday must be carried out according to the form contained in the Roman Ritual. If, however, there be not a sufficient number of the clergy present, the form as prescribed in the *Memoriale Rituum* of Benedict XIII is to be used (*S. R. C. 4049*). Private Masses on Holy Saturday are prohibited in all churches and oratories (*S. R. C. 1822*).

16 The **Hours.** The beginning of the celebration of Mass should not be earlier than an hour before dawn, nor later than an hour after noon (*C. J. C. 821*). An exception to this rule is made on Christmas. On that day it is allowed to celebrate a conventual or parochial Mass after midnight (*C. J. C. 821 ad 2*). This right is also extended to all religious and pious houses having an oratory with the faculty of preserving habitually the Blessed Sacrament (*C. J. C. 821 ad 3*).

NUMBER OF MASSES PER DAY

17 The number of Masses that each priest may celebrate in any one day is limited to one (*C. J. C. 806 ad 1*). *Vide* M. No. 12.

18 To this general rule there are two exceptions:

19 *A.* On Christmas and All Souls' Day each priest may celebrate three Masses (*C. J. C. 806 ad 1*).

20 *B.* Binating. In case of necessity, i.e., if for want of priests, a considerable number of the faithful could not comply with their obligation of hearing Mass, the ordinary may grant permission to binate on Sundays and Holy Days of Obligation (*C. J. C. 806 ad 2*). It rests with the ordinary to decide whether it is necessary to binate.

MASS IN ANOTHER CHURCH

21 The rule regarding the celebration of Mass in " another church " is contained in the following decree (*S. R. C. 3862*): **Omnes et singuli Sacerdotes, tam Seculares, quam Regulares,**

ad Ecclesiam confluentes vel ad Oratorium publicum, Missas quum Sanctorum tum Beatorum, etsi Regularium proprias, omnino celebrant Officio ejusdem Ecclesiae vel Oratorio conformes, sive illae Romano, sive in Regularium Missali contineantur; exclusis tamen peculiaribus ritibus Ordinum propriis.

22 Si vero in dicta Ecclesia, vel Oratorio, Officium ritus duplici inferioris agatur, unicuique ex Celebrantibus liberum sit Missam de requie, vel votivam, vel etiam de occurrenti feria; iis tamen exceptis diebus, in quibus praefatas Missas Rubricae Missalis Romani vel S. R. C. Decreta prohibent.

23 If a church is confided to the care of some congregation or order either in perpetuity or for an indefinite period, every priest celebrating Mass there must conform to the "ordo" of that congregation or order (*S. R. C. 4051 ad 2*). This rule does not apply in case the church was not confided to the care of an order or congregation, but only to some private individual, although he may be a member of an order or congregation (*S. R. C. 4051 ad 3*).

24 In private oratories the Mass must be celebrated in conformity with the office of the celebrant (*E. L. 1896, p. 192*).

THE ALTAR

25 For the celebration of Mass the church requires an altar which has been consecrated (*C. J. C. 1199 ad 1*). There are two kinds of altars, Fixed and Portable.

26 Requirements of a **fixed altar**:

A. The material of the table or mensa, and of the supports must be natural stone. The mensa must be one whole piece of stone covering the entire altar (*C. J. C. 1198 ad 1*).

B. The supports and mensa must be cemented together in such a way as to form one whole, and consecrated as such. The consecration affects the base as well as the mensa (*C. J. C. 1197, 1 ad 1*).

C. Sacred relics and three grains of incense (*De Eccl. Dedicatione et Altaris Consecratione*).

27 A fixed altar loses its consecration:

A. By separating the mensa from its supports (*C. J. C. 1200 ad 1; S. R. C. 2599*).

B. By an enormous fracture in the mensa or in the support(s). A fracture is considered enormous by reason of its size, or by

reason of the place in which it occurs. A fracture is considered enormous in the mensa if it is divided into two or three parts, or if a corner containing one of the crosses is broken off (*S. R. C. 2612, vol. IV, p. 201*). A fracture is considered enormous in the base or support if many stones are removed so that it no longer remains morally the same support, or if one of the corner stones at the place of anointing is removed (*S. R. C. 2777*).

C. By removing the sacred relics (*S. R. C. 2777; 2911*).

D. By a fracture in the stone, which covers the tomb in which the sacred relics are contained (*S. R. C. 2612, vol. IV, p. 201; 3162 ad 3*).

E. By removing the stone which covers the tomb in which the sacred relics are contained (*S. R. C. 3162 ad 5*). There is an exception to this law in the case when the bishop or his delegate removes the cover for the purpose of resetting it when it has become lose, or of repairing it, or of substituting another for it, or of inspecting the relics (*C. J. C. 1200, 2 ad 2*).

28 It may sometimes happen that the cement which was used in setting the cover of the tomb, corrodes or is worn away. The altar does not thereby lose its consecration. But if the cover is lifted or removed, except in the cases mentioned above at "*E*" under M. No. 27, the altar immediately loses its consecration, and it must be reconsecrated before Mass may be celebrated upon it (*S. R. C. 3106; 3379*). It is the duty of the bishop to reset the cover, unless he has faculties to delegate (*S. R. C. 3575 ad 10*). The cement must be blessed according to the Roman Pontifical (*S. R. C. 3504*).

29 The portable altar, or altar stone as it is sometimes called, takes the place of a fixed altar in many churches and oratories.

30 Requirements of a **portable altar:**

A. It must be one natural hard stone (*Rub. Gen. XX; C. J. C. 1198 ad 1*).

B. It must be large enough to hold the Host and the greater part of the chalice (*Rub. Gen. XX; C. J. C. 1198 ad 3*).

C. The tomb must contain the sacred relics and three grains of incense. The cover of the tomb must be of natural stone and fastened into place with cement (*S. R. C. 3162 ad 2*). The cement must be blessed (*S. R. C. 3726 ad 1*).

D. The altar stone must be consecrated (*C. J. C. 1199 ad 1*). The support or base of a portable altar may be of any becoming material. The altar stone should be placed in the middle of the length of the mensa, and about four or five inches from its front edge. It is advisable to elevate the altar stone somewhat so that it may be discernible to the celebrant.

31 A portable altar or altar stone loses its consecration:

A. If it is broken into two or three parts; or if there is a small crack running through the middle of it; or if one of the parts in which it was anointed is broken off. (*S. R. C. 2612, vol. IV, p. 201; 3162*).

B. If the stone cover of the tomb containing the sacred relics is broken (*S. R. C. 3749 ad 2*). If, however, there is a small crack in the cover, the altar stone does not thereby lose its consecration, and any priest may fill in the crack with cement (*C. J. C. 1200 ad 3*).

C. If for any reasons whatsoever, except those mentioned at "*E*" M. No. 27, the cover of the tomb has been removed (*C. J. C. 1200, 2 ad 2; S. R. C. 2991 ad 1*). In case the cement, with which the cover was set, has corroded or been worn away, the bishop or his delegate should reset the cover with cement, which has been blessed according to the Roman Pontifical. Even if the cover is somewhat loose, the altar stone does not lose its consecration (*S. R. C. 3504 ad 2*).

D. By removing the sacred relics (*S. R. C. 2880 ad 1*).

THE TABERNACLE

32 The Blessed Sacrament is to be preserved in the tabernacle, which should be firmly fixed in the middle of the altar (*Rit. Rom. Tit. IV, c. 1 ad 5; V. d. S. IV, 112*).

33 This tabernacle may be either on the main altar or on another altar, which is more accommodating and becoming the veneration and worship of the Blessed Sacrament (*Rit. Rom. Tit. IV, c. 1 ad 6; S. R. C. 4071 ad 3*). The Blessed Sacrament is not to be preserved on the choir altar, nor on the main altar of cathedral churches (*S. R. C. 4071 ad 3; 3335 ad 1 and 2*).

34 The tabernacle, according to rule, ought to be made of wood, which is gilded on the exterior (*S. Cong. Epis. et Regul. 26 Oct. 1575*).

35 The **structure** of the tabernacle may be round, square, hexagonal, octagonal, accordingly as the form of the church or the style of architecture may demand (*S. R. C. 2613, vol. IV, p. 203*).

36 The **interior decoration** of the tabernacle:

The interior may be overlaid with gold, or at least it should be lined with white silk (*S. R. C. 3709; 4035 ad 4*). If the tabernacle is constructed of material other than wood, its interior may be lined with wood to insure dryness. In this latter case the wood should be covered with gold cloth or white silk or some such precious material (*S. R. C. 3254*). Curtains in front of the door within the tabernacle, may be tolerated (*S. R. C. 3150*). A corporal should be placed in the tabernacle, and all vessels containing the Blessed Sacrament should be on it (*E. L. 1913, p. 411*).

37 The sacred vessels, which are in the tabernacle and contain the Blessed Sacrament, should be covered with a white silk veil (*Rit. Rom. Tit. IV, c. 1 ad 5*). All vessels, which are on the altar, should remain covered before and after their use. This rule applies also to the monstrance (*S. R. C. 4268 ad 7; E. L. 1911, p. 459*).

38 Holy oils, relics and such like, may not be preserved in the tabernacle containing the Blessed Sacrament (*E. L. 1913, p. 412*).

39 The **exterior decoration** of the tabernacle:

It should be of the finest since it is the "House of God." Such symbols as the chalice, lamb, pelican etc., are fitting emblems. The figure of the Sacred Heart of Jesus is not allowed unless represented with the "person" (*S. R. C. 3492*). At the top of the tabernacle should be a small cross, or a small image representing the Resurrection of Christ (*S. R. C. 2613, vol. IV, p. 203*). This small cross does not take the place of the large crucifix required by the rubrics for the celebration of Mass (*S. R. C. 1270*).

40 It is forbidden to use the tabernacle as a base for the support of images of the saints, statues, sacred relics and the like. Such are not to be placed above the tabernacle (*S. R. C. 2613, vol. IV, p. 203*). This rule applies also to the statue of the Sacred Heart of Jesus (*S. R. C. 3673*).

41 It is forbidden to place relics of the saints, vases of

flowers and the like before the door of the tabernacle (*S. R. C. 2067 ad 10*).

42 The **key** of the tabernacle should be silver or at least gold or silver plated. It should be kept in a safe place (*E. L. 1913, p. 410*). Sisters have not the right to keep the key of the tabernacle (*S. R. C. 3448 ad 4*).

43 Before the tabernacle may be used, it **should be blessed** (*S. R. C. 4035 ad 4*). The formula for this blessing is found among the blessings reserved to bishops or those having faculties, under *Benedictio Tabernaculi, etc.* (*Rit. Rom. Tit. VIII, c. 23*).

THE CANOPY

44 The outer covering of the tabernacle is called the canopy. Its use is prescribed (*Rit. Rom. Tit. IV, c. 1 ad 6; S. R. C. 3035 ad 10*), and custom to the contrary is condemned (*S. R. C. 4137*). Its use is required even in case the tabernacle is made of gold, silver or any other precious material (*S. R. C. 3520*).

45 The canopy may be made of precious cloth, silk, or even cotton, wool or linen (*S. R. C. 3035 ad 10*).

46 The **color** of the canopy may be white, or that demanded by the feast or season. For a *Requiem* it should be violet (*S. R. C. 3035 ad 10; 3562*).

THE ANTIPENDIUM

47 The antipendium, or pallium, as it is sometimes called, is the decoration of that portion of the base of the altar, which is exposed to the view of the people.

48 From what is mentioned in the *Rubricae Generales Missalis* (*Tit. XX*) and in the *Caeremoniale Episcoporum* (*Lib. I, c. XII ad 11*) concerning the antipendium, we may lay down the following rules as a guide for its **use:** The antipendium is to be used unless the base of the altar is beautifully ornamented; or is made of precious stone; or has the shape of a tomb. But on the more solemn feast even such altars, as just described, are to be decorated with the antipendium.

49 Liturgy has not determined the kind of **material** to be used in the make-up of the antipendium. It may be gold, silver or silk beautifully ornamented (*Caer. Epis. Lib. I, c. 12 ad 11*).

50 As to the **color** of the antipendium, the *Caeremoniale Episcoporum* (*Lib. I, c. 12 ad 11*) says it ought to be of that color which agrees with the feast. The *Rubricae Generales Missalis* (*Tit. XX*) desire that, as far as possible, it be of that color which agrees with the feast day or the Office. This does not apply to cases in which gold or silver antipendiums are used.

51 At the Altar of Exposition the antipendium should be white (*S. R. C. 1615 ad 7, 8 and 9*).

52 If a Requiem Mass is celebrated at an altar on which the Blessed Sacrament is preserved, the color to be used is violet. But the Sacred Congregation of Rites seems to have mitigated this obligation, for in answer to a question concerning the color of the antipendium to be used at the high altar on which the Blessed Sacrament is preserved, or in case there is but one altar in the church, the Sacred Congregation answered: "In casu, sacri Tabernaculi saltem Conopoeum esse debet violacei coloris" (*S. R. C. 3562*).

53 The antipendium need not be changed if Benediction immediately follows Mass or Vespers and if the celebrant together with the ministers do not leave the altar. This rule applies to cases in which the Mass or Vespers agrees with the Office of the day. If Benediction is separated from Mass or Vespers, the antipendium must be changed (*S. R. C. 2562*).

54 The **ornamentation** of the antipendium is left to good taste. It may be ornamented with scenes pertaining to the Holy Eucharist; e.g., The Last Supper; or with emblems, e.g., the lamb, pelican, Host, etc. The figure of the Sacred Heart of Jesus may not be represented without the "person" (*S. R. C. 3492*).

55 The antipendium need not be blessed (*V. d. S. III, 247*).

THE CRUCIFIX

56 The *Caeremoniale Episcoporum* (*Lib. I, c. 12 ad 11*) and the *Rubricae Generales Missalis* (*Tit. XX*) prescribe the **use** of the crucifix for the celebration of Mass.

57 If there is a large statue of the Crucifixion on the altar, it fulfills the requirements of the rubrics, and there is no necessity of placing another crucifix on the altar (*S. R. C. 1272 ad 2*). This also applies in the case in which there is a large mosaic or paint-

ing of the Crucifixion on the altar. The Crucifixion must be the principal figure if represented with other figures (*Bened. XIV: Accepimus*).

58 The use of the crucifix for the celebration of Mass at an altar on which the Blessed Sacrament is publically exposed, is determined by the custom of the local church or diocese (*S. R. C. 2365 ad 1*).

59 The **material** of the crucifix should be the same as that of the candlesticks (*Caer. Epis. Lib. I, c. 12 ad 11*). This rule is not so rigorous. Other materials may be used (*V. d. S. III, 67*).

60 The Crucifix must be of such a **size** that it may easily be seen by the celebrant and the people (*Benedict XIV: Accepimus*).

61 The crucifix should be placed in the middle of the altar (*Rub. Gen. XX*). It must not be placed in front of the door of a tabernacle containing the Blessed Sacrament. It may be placed above the tabernacle but NEVER ON THE THRONE, WHICH IS USED FOR THE EXPOSITION OF THE BLESSED SACRAMENT (*S. R. C. 3576 ad 3; 4136*).

62 The crucifix need **not necessarily be blessed** (*S. R. C. 2143 ad 1*). Any priest may bless the crucifix (*S. R. C. 2143 ad 2*). The formula to be used is that contained in the Roman Ritual under *Benedictio Imaginum* (*Tit. VIII, c. 25*) (*S. R. C. 3524, IV ad 2*).

LIGHTS

63 The **material** used in the manufacture of **candles** for the celebration of Mass, must be bees' wax (*Mis. Rom. De Defect. X ad 1*). It is not necessary that all the material used be bees' wax. Vegetable or animal oils may be mixed with the wax but only in a minor quantity (*S. R. C. 4147*). Van der Stappen (*III. 10*) places the amount of wax at not less than seventy-five per cent.

64 All other candles on the altar must likewise contain wax, but the quantity may be less (*S. R. C. 4147*). According to Van der Stappen (*l.c.*) about fifty per cent.

65 Candles made of stearin, paraffin, tallow and the like, may not be used on the altar (*S. R. C. 2865; 3063; 3376; 4035*).

66 In a strictly private Mass of any priest inferior to the bishop, the **number** of candles is limited to two (*Rub. Gen. XX; S. R. C. 1131 ad 21; 2583 ad 6; 3262 ad 18*).

67 In Low Masses, which are not strictly private, more than two candles are permitted, e.g. at the parish or community Mass; on feast days; when the occasion calls for more than the usual solemnity (*S. R. C. 3065*).

68 The use of the **Sanctus Candle** (Elevation Candle; Consecration Candle) prescribed by the rubrics (*Rit. Cel. VIII ad 6*), is not obligatory in places where custom to the contrary exists (*S. R. C. 4029 ad 2*). Since the object of the Sanctus Candle is to remind the faithful of the solemn part of the Mass, it should be placed within their view. Its place is on the Epistle side of the altar but not on the altar (*Rub. Gen. XX*). It may be set into a bracket on the wall or into a candlestick placed on the altar step (*Vide Eccl. Rev. vol. 51, p. 488*). It is to be lighted at the "Sanctus" and extinguished after the "Communio" (*Rit. Cel. VIII ad 6*) (*Rub. Gen. XX*).

69 It is fitting that the **candles be blessed** (*Wapel. 18*), and if they are blessed at any other time besides on Feb. 2d, the formula contained in the Roman Ritual (*Tit. VIII, c. 3*) is used.

70 Ordinarily the candles should be of white wax (*Caer. Epis. Lib. I, c. 12 ad 11*). The candles used at Requiem Masses, on Good Friday and during Advent and Lent, are made of common wax. They have a yellow or slightly reddish color (*Caer. Epis. Lib. II. c. XI ad 1; c. XXII ad 4;* c. *XXV ad 2*).

71 The **order** to be observed **in lighting the candles** on the altar, is as follows: Begin on the Epistle side and light first the highest candle, which stands nearest the crucifix; then those standing next in the same line. Observe the same order for the other rows of candles, which stand on a lower level. After the candles on the Epistle side have been lighted, descend the steps at the side; pass around to the front of the altar; genuflect on the floor; go around to the Gospel side; ascend the steps and light the candles in the same order as mentioned above. In extinguishing the candles, reverse the order, beginning with the highest candle farthest from the crucifix on the Gospel side. (*S.R.C. 4198 ad 9*).

72 The use of two torches carried by acolytes is permitted during Mass from the "Canon" to the "Communion." This is allowed when the Low Mass is a parochial or community Mass, or on special occasions for the sake of more solemnity (*S. R. C. 3059 ad 8*).

73 The use of electric, gas or oil lights on the altar is forbidden (*S. R. C. 3859; 4035; ad 6; 4086; 4097*).

74 The **sanctuary light** — consult your diocesan regulations.

CANDLESTICKS

75 The candlesticks may be made of gold, silver, brass, copper or wood. If they are made of wood it is fitting that they be overlaid with silver or gold (*V. d. S. III, 95*). On feast days the candlesticks should be of better material and of greater height than on ordinary days (*Caer. Epis. Lib. II, c. 25 ad 2*). Silver candlesticks should not be used on Good Friday (*Caer. Epis. l.c.*).

76 The candlesticks are not to be covered with violet cloth at a Requiem Mass, nor during Advent or Lent (*S. R. C. 3266; 3059 ad 11*).

77 Each candle required by the rubrics for the celebration of Mass, should have its own individual candlestick (*V. d. S. III, 95*). The candlesticks should be alike in shape, material and height, and indeed of such a height as to reach to the foot of the crucifix (*V. d. S. III, 95; Caer. Epis. Lib. I, c. 12 ad 11*). This rubric presupposes that the crucifix and candlesticks are in the same plane.

78 The place for the candlesticks is on the altar (*Rub. Gen. XX*), and not on the wall near the altar (*S. R. C. 3137*). They need not necessarily be on the mensa. It suffices if they are on the higher candlebar (*S. R. C. 3759 ad 2*).

79 The candlesticks should be distributed equally on both sides of the crucifix (*Rub. Gen. XX*), and when four or six are used, arranged in an ascending order so that the two highest stand near the crucifix (*Caer. Epis. Lib. I, c. 12 ad 11*). This rule need not be observed so strictly. The custom of placing all on the same level is permitted (*S. R. C. 3035 ad 7*).

80 The candlesticks are not blessed (*Wapel. 26*).

RELICS, STATUES, FLOWERS

81 The *Caeremoniale Episcoporum* (*Lib. I, c. XII ad 11*), with few exceptions, sanctions the use of relics and statues of the saints and flowers on the altar.

82 The altar should be free from all decorations when a Requiem Mass is celebrated (*Caer. Epis. Lib. II, c. XI ad 1*).

83 No relics nor images of the saints are to be exposed publicly on the altar when the Blessed Sacrament is publicly exposed on the altar for the veneration of the faithful (*S. R. C. 2365 ad 1*), or during the Passion Tide (*Caer. Epis. Lib. II, c. XX ad 3*).

84 During Advent and Lent, with the exception of "Gaudete" and "Laetare" Sundays, no flowers should be placed on the altar (*Caer. Epis. Lib. II, c. XIII ad 2; c. XX ad 3*).

ALTAR LINENS

85 The altar linens must be made from flax or hemp, and from no other **materials** (*S. R. C. 2600*).

86 The **number** of altar linens required is three. The two lower linens may be one piece doubled (*Rub. Gen. XX*).

87 The altar linens should cover the entire mensa (*Caer. Epis. Lib. I, c. XII ad 11*). The upper linen should extend over the ends of the mensa to the floor (*Rub. Gen. XX; S. R. C. 4029 ad 1*).

88 Only those parts of the upper linen, which extend over the ends of the mensa may be ornamented with figures representing crosses, chalices, ostensoria, the Sacred Host and such like. The material used in the decoration must be linen (*S. R. C. 3191 ad 5*).

89 The altar linens **must be blessed** by the bishop or by one having the required faculties, before they may be used (*Rub. Gen. XX*). A priest, who has the faculties, uses the formula contained in the Roman Missal or Roman Ritual (*Tit. VIII ad 21*). The Formula as it stands, should be used when one or more are blessed.

ALTAR CARDS

90 The *Rubricae Generales* (*Tit. X*) prescribe but one altar card to be placed *ad pedem crucis*, i.e. in the middle of the altar on the mensa. The use of the two other altar cards is not prescribed, but custom has it thus.

91 The altar cards must be printed with the approbation of the local ordinary (*V. d. S. III, 260*).

92 The altar cards are not allowed on the altar during the Exposition of the Blessed Sacrament, nor during the Forty Hours Devotion, nor for any other reason except for the celebration of Mass (*S. R. C. 3130 ad 3*).

93 After the celebration of Mass the altar cards are not to be left on the altar for the sake of ornamentation or accommodation, but are to be placed on the credence or in the sacristy (*V. d. S. III, 260*).

MISSAL STAND

94 The *Rubricae Generales* (*Tit. XX*) prescribe a cushion as a support for the missal. In case a cushion is used, it should be of the same material and color as that of the vestments (*Caer. Epis. Lib. I, c. XII ad 15*).

95 In place of a cushion a stand, which is made of metal or wood, may be used. It should be covered with a veil of the same color and material as that of the vestments. If it is made of silver or wood beautifully carved, it need not be covered (*Caer. Epis. Lib. I, c. XII ad 15*).

THE MISSAL

96 A missal must be on the altar during the celebration of Mass (*De H. I, 235*).

97 Only those missals, which are published in accordance with the decrees contained in the Apostolic Constitutions, are permitted (*S. R. C. 2701*).

98 That missal is to be used, which is proper to the church or oratory in which Mass is celebrated. The rites, however, which are peculiar to the orders, are not observed by the secular clergy (*S. R. C. 3862; V. d. S. III, 251*).

ABLUTION CUP

99 The ablution cup may be made of glass, metal or porcelain. Clean water should be kept in it. Do not put a sponge in the cup. Near the cup keep a small purificator (*E. L. 1908, p. 336*).

THE CREDENCE

100 On the floor of the sanctuary near the Epistle side of the altar, a small table should be prepared (*Rit. Cel. II ad 5*). The top is to be covered with a white cloth. For the more solemn festivities the table is replaced with a credence — a table larger in size than that used on ordinary days. The credence should be covered with a white clean cloth, which extends all around down to the floor (*Caer. Epis. Lib. I, c. XII ad 19*).

101 The **cruets, basin, finger towel** and **bell** should be placed on the table or credence (*Rub. Gen. XX*).

102 The rubrics call for two **cruets** — one for the wine and the other for the water. They should be made of glass or crystal (*Rub. Gen. XX; Bened. XIV. De Sacrif. Miss. Lib. I, c. II ad 1*). Cruets made of gold or silver may be tolerated (*S. R. C. 3149*).

103 A glass **basin**, oval in shape, is preferable for the reasons that it is more easily handled and kept clean. Concerning the material and decorations of the basin, the rubrics are silent (*V. d. S. III, 132*).

104 The use of an extra basin and cruet for washing the fingers, is not allowed except to certain prelates (*S. R. C. 4100 ad 4*).

105 The **finger towel** should be clean (*Rub. Gen. XX*). From this we conclude that the celebrant is to be supplied with a clean towel each time he offers the Holy Sacrifice (*V. d. S. III, 132*).

106 The **bell** used at Mass should be a *little* bell. This conclusion is deduced from the terminology used in the *Rubricae Generales* (*Tit. XX*); the *Ritus Celebrandi* (*Tit. VII ad 8*); and in the *Caeremoniale Episcoporum* (*Lib. I, c. XXIX ad 6*). In the passages referred to, the words "Tintinnabulum" and "Campanula" are used.

107 The bell may be made of silver or brass, and ornamented with sacred symbols and figures (*V. d. S. III, 138*).

108 **Chimes** do not seem to be out of harmony with the requirements of the rubrics (*E. L. 1904, p. 555*). (Chimes = a cluster of little bells rung as one.)

109 **Gongs** are forbidden (*S. R. C. 4000 ad 3*).

110 The bell is to be rung at all Masses, even when celebrated in a private oratory or when only the celebrant and server are present (*S. R. C. 3638 ad 3*). To this rule there are the following exceptions: 1° From the *Gloria* of the Mass on Holy Thursday to that of the Mass on Holy Saturday (*Vide: Missale Romanum-Feria V in Coena Domini*). The rubrics say nothing about the use of the *Crotalus* at Masses during this time. 2° During the exposition of the Blessed Sacrament, although Mass is celebrated at a side altar (*S. R. C. 3157 ad 10; 3448 ad 2; In. Cl. Com. XXX ad 28*). 3° While the choir is reciting the Divine Office (*S. R. C. 3814, I ad 2*). Mass should not be celebrated at the choir altar during the Office. The above rule refers to Masses celebrated out of view of the choir. 4° During the time of pious supplication, e.g. during a procession in the church (*S. R. C. 3814 ad 2; E. L. 1913, p. 404*).

111 With the exception of those instances mentioned above under M. No. 110, the bell should be rung at the *Sanctus* (*Rit. Cel. VII ad 8*) and at the Elevation of both the Host and the Chalice (*Rit. Cel. VII ad 6*). The custom of ringing the bell at the Offertory, *Hanc igitur*, and the *Domine, non sum dignus*, may be retained (*E. L. 1918, p. 75*).

THE VESPERALE

112 The *Vesperale* is a cloth, which is used to cover the entire mensa of the altar when not in use. It must not be left on the altar during Mass (*S. R. C. 3576*). Its use is not prescribed, nor is its material or color determined. Van der Stappen (*III, 66*) suggests linen or silk as its material. Martinucci (*I, 1, 103*) proposes green, but never black, as its color.

THE "CASSOCK"

113 The Council of Trent (*Secc. XIV. De Ref. C. VI*) imposed upon all clerics the obligation of wearing the costume becoming their state whenever assisting at or performing any of the sacred functions. The ordinary secular priest must, therefore, wear the "cassock" (*Vestis Talaris*) when celebrating Mass (*Rit. Cel. I ad 2*).

THE VESTMENTS

114 The **amice** must be made only of linen (*S. R. C. 2600*). Amices made from a mixture of cotton and linen are forbidden (*S. R. C. 1287*).

115 The cords of the amice need not be linen, but may be silk. It is not necessary that they be white. Red may be used. They should be long enough to reach around the body twice and be tied in front.

116 The size of the amice has not been mathematically determined. Van der Stappen (*III, 150 & 160*) gives as the size, 26″ by 36″.

117 The only decoration prescribed by the rubrics for the amice, is a small cross "in the middle" (*Rit. Cel. VIII ad 12*). Authors do not agree as to what is meant by "in the middle." The cross should be visible for the rubrics direct the celebrant to kiss the amice at the cross before vesting with it (*Rit. Cel. I ad 3*). The cross may be stitched in with red or some other color. The amice, except for the edge around the collar, may be ornamented with beautiful needlework (*V. d. S. III, 172; Mart. I, 1, p. 97*).

118 The **alb** must be made only of linen, and from no other material (*S. R. C. 2600*). Albs made from a mixture of linen and cotton are forbidden (*S. R. C. 1287*).

119 The alb should be of such a size as to cover the entire civil dress and extend down to within about an inch from the floor (*Rit. Cel. I ad 3*). See to it that the alb hangs evenly all around at the hem.

120 No ornamentation is prescribed for the alb. It may be enriched with fine stitching at the hem and cuffs (*V. d. S. III, 175*).

121 Albs made of lace or netting from the cincture down, can be tolerated (*S. R. C. 3804 ad 12*). In such materials, figures of crosses, ostensoria, angels, etc., may be represented (*S. R. C. 3191 ad 5*). Moreover material of some other color may be used as a background for the netting at the ends of the sleeves and at the hem (*S. R. C. 3780 ad 5; 4048 ad 7*).

122 The **cincture.** The S. R. C. does not condemn cinctures made of silk, but states that it is more becoming to use

those made of linen (*S. R. C. 2067 ad 7*). Cinctures made of wool are not forbidden (*S. R. C. 3118*).

123 The cincture should be of sufficient length as to enable the celebrant to double it around the waist and to tie the stole in place with its ends. A narrow band does not take the place of a cincture, and its use is forbidden (*S. R. C. 4048 ad 6*).

124 The cincture may be of the same color as that of the vestments (*S. R. C. 2194 ad 3*). No ornamentation is prescribed.

125 The material from which the **maniple, stole** and **chasuble** should be made is not directly determined by the rubrics. They should be whole, clean and beautiful (*Rit. Cel. I ad 2*). By way of exclusion, however, we can know what materials may, and may not, be used.

126 Vestments made entirely of linen, cotton or wool, are forbidden (*S. R. C. 2769, V ad 3; 3379 ad 1*). Linen, cotton and wool may be used in the manufacture of vestments, but only in a minor quantity and on the under side of the fabric (*S. R. C. 3343*). The outer side of the cloth should be silk (*E. L. 1887, p. 580*). The vestments should be made of precious cloth, e.g., silk, gold, etc. (*E. L. l.c.*). Gold and silver vestments are permitted because the materials are precious (*S. R. C. 3646 ad 2 & 3*).

127 The above liturgical laws do not refer to the **lining** of the vestments. It may be of different material, and even of a color different from that prescribed for the exterior of the vestments (*E. L. 1893, p. 161*).

LITURGICAL COLORS

128 The liturgical colors are black, violet, white, red, green and rose-color (*Rub. Gen. VIII ad 1; Caer. Epis. Lib. II, c. XIII ad 11 and c. XX ad 2*). The last mentioned color is used only on "Gaudete" and "Laetare" Sundays (*Caer. Epis. l.c.; S. R. C. 4084 ad 3*).

129 Yellow colored vestments are forbidden (*S. R. C. 2769 ad 1; 3779 ad 3*). If, however, the predominant part of the material is gold, they may be used (*S. R. C. 3145*).

130 Blue vestments are forbidden (*S. R. C. 2788 ad 2*).

131 Vestments of gold may be used only in place of red, white and green (*S. R. C. 3145; 3199 ad 4; 3646 ad 2*).

132 Silver vestments may be used only in place of white (*S. R. C. 3646 ad 3*).

133 Those vestments are forbidden in which the colors are so mixed, that, as a result, the principal and predominant color is not recognizable (*S. R. C. 2769, V ad 2*).

134 The only **ornamentation** required by the rubrics for the **maniple** and **stole** is a cross (*Rit. Cel. I ad 3*). The cross should be in the middle for the rubrics (*l.c.*) direct the celebrant to kiss the cross "in the middle." Martinucci (*I, 1, p. 99, 101*) prescribes three crosses for each — besides the one in the middle, one at each end. The Greek form of the cross is used. The fringe at the end of the maniple and stole may be of silk or gold, and about three inches wide.

135 The **ornamentation** of the **chasuble** is not directly determined. In Rome it is customary to ornament the front portion of the chasuble with a cross and the back with a column. In other localities the reverse is true.

136 No white crosses or images of the dead may be represented on black vestments (*Caer. Epis. Lib. II, c. 11 ad 1*).

137 The figures of the Sacred Heart of Jesus and the Sacred Heart of Mary, when combined or separate, may not be used to decorate the chasuble unless they are represented with the "person" (*S. R. C. 3492*).

138 The use of the "Coat of Arms" is not forbidden (*S. R. C. 2875*). It is generally placed at the foot of the cross or column.

139 Images in oil on silk, silver or gold vestments are allowed (*S. R. C. 3628*).

140 Materials other than silk, may be used in the decoration of the vestments (*V. d. S. III, 158*).

BLESSING OF THE VESTMENTS

141 The amice, alb, cincture, maniple, stole and chasuble must be blessed by the bishop or by one having the required faculties, before they may be used (*Rit. Cel. I ad 2*).

142 The priest, who has the required faculties, must use the formula contained in the Roman Missal or in the Roman Ritual (*Tit. VIII ad 20*) (*S. R. C. 3524 ad II; 3533 ad 1*). This formula is to be used when either one or more vestments are to be blessed, and no change is to be made in the formula on account of the number (*S. R. C. 3524 ad II*).

143 If perchance the celebrant in good faith has used vestments, which were never blessed, the obligation of blessing them is not thereby withdrawn. They should, nevertheless, be blessed (*S. R. C. 3162 ad 7*).

144 According to Van der Stappen (*III, 188*) vestments lose their blessing in the following ways:

1° When they are so torn and lacerated that they are no longer fit to serve their purpose.

2° When the form, which they had at the time of their blessing, has been changed. This may happen: *A.* when, for the sake of repairing them, one principal part has been separated from another, e.g. separating the sleeve from the alb; the front part of the chasuble from the back; when the cincture is so torn that neither part can serve the purpose: *B.* when from one vestment others are made, e.g. amices from the alb.

3° When in repairing vestments, the quantity of the new parts added, exceeds that of the old.

145 Vestments do not lose their blessing when the lining or accessories have been removed or renewed.

THE CHALICE

146 The chalice should be made of gold or silver, or the cup at least should be of silver and gold plated on the interior (*Rit. Cel. I ad 1*).

147 Platinum, since it is one of the most precious of metals, is a fitting and becoming material, from which chalices may be made (*E. L. 1904, p. 600*).

148 Chalices made of aluminum bronze are permitted provided their cups are properly silver and gold plated (*E. L. 1913, p. 496*).

149 Chalices, whose cups are made of copper or brass, although they are properly gold plated on the interior, are nevertheless forbidden, and such may not be consecrated (*S. R. C. 3136 ad 4*).

150 The base of the chalice may be made of any metal provided it is solid and becoming (*V. d. S. III, 115*).

151 Those chalices cannot be accepted, which are less than 16 cm. or more than 28 cm. in height; whose cups are so narrow that the fingers cannot touch the bottom of the interior of the

cup; which have no node midway between the base and the cup (*E. L. 1904, p. 601*).

152 The rubrics, with the exception of mentioning the parts of the chalice, viz. base, cup and nod, are silent in regard to its form and decoration.

THE PATEN

153 It is fitting that the paten be made of the same material as that of the cup of the chalice, viz. gold or silver. The rubrics have not explicitly stated what material must be used (*E. L. 1913, p. 497*). It is explicitly stated that the upper surface of the paten must be gold plated (*Rit. Cel. I ad 1*).

154 The paten should be round and the upper surface slightly concave. A little depression with a diameter somewhat less than that of the cup of the chalice, may be made in its upper surface. This has a twofold advantage, viz. that it keeps the paten on the chalice and the host in place on the paten (*Mart. I, 1, p. 100; V. d. S. III, 118*).

155 No decoration is prescribed for the paten. It should be plain of the upper surface so that no particles adhere (*V. d. S. III, 118*).

CONSECRATION OF THE CHALICE AND PATEN

156 The chalice and paten must be consecrated by the bishop or by one who has delegated faculties (*Rit. Cel. I ad 1*).

157 They lose their consecration in the following ways:

1° When they are so damaged or broken that they are no longer fit to serve their purpose (*E. L. 1913, p. 498*).

2° When they have been replated (*S. R. C. 2889*).

THE SPOON OR COCHLEAR

158 A little spoon (*cochlear*) may be used at the offertory for the purpose of mixing a small quantity of water with the wine (*S. R. C. 3064 ad 4*). It is fitting that it be made of the same material as that of the chalice and paten. When preparing the chalice for Mass, the spoon should be placed on the purificator and not in the cup of the chalice. Scratching the interior of the cup is thus avoided (*V. d. S. III, 135*).

PURIFICATOR

159 The purificator must be linen. No other material is allowed (*S. R. C. 2600*).

160 Its size according to Martinucci (*I, 1, 101*), should not be less than eighteen inches in length and breadth.

161 A small cross may be stitched in the middle of the purificator in order to distinguish it from the finger towel (*E. L. 1913, p. 500*). Colored thread should not be used (*E. L. 1890, p. 47*). The ends of the purificator may be ornamented with needlework or lace (*V. d. S. III, 127; E. L. 1913, p. 499*).

162 The purificator should not be blessed (*S. R. C. 2572 ad 12*).

CORPORAL

163 The corporal must be linen. No other material will do (*S. R. C. 2600*).

164 The corporal should be about fifty cm. (twenty inches) square (*V. d. S. III, 126*).

165 The edges of the corporal may be ornamented with lace, and a white cross may be stitched in the front fold (*E. L. 1913, p. 499; Mart. I, 1, 98*). The corporal must be entirely white (*Rit. Cel. I ad 1*). The surface of the corporal should be free from all ornamentation (*Wapel. 579*) and smooth (*V. d. S. III, 127*).

166 How to fold the corporal (*V. d. S. III, 126*): Fold #1 over #2, and then #3 over #1 (Figure 1). Fold #4 over #5, and then #6 over #4 (Figure 2).

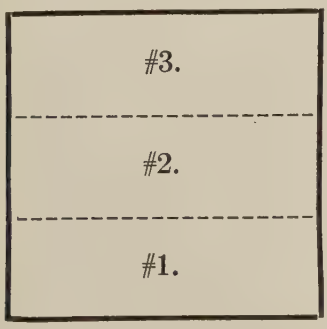

Fig. 1.

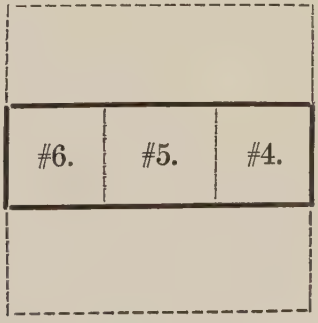

Fig. 2.

167 Place the corporal in the burse so that the edge of fold #6 is towards the aperture of the burse. The corporal must not be left unfolded on the altar during the entire Mass, and it must always be carried in the burse (*S. R. C. 2146*).

THE PALL

168 The pall must be made of linen and from no other material (*S. R. C. 2600*). This rule applies to the material of the under surface.

169 The pall should be square in form. In order to make it more rigid, a piece of cardboard may be inserted between the two surfaces. Outside of Rome it is customary to use a pall, which is large enough to cover the paten (*V. d. S. 128*).

170 The edges of the pall may be ornamented with lace (*E. L. 1913, p. 499*). The upper surface of the pall may be silk, gold or silver cloth, and beautifully stitched. The lower surface of the pall must always be linen, and should be made so that it can be removed and washed (*S. R. C. 4174 ad 2*). The upper surface may be ornamented with such emblems as the cross, instruments of the Passion, etc. (*V. d. S. III, 128*). The image of the Sacred Heart of Jesus may not be represented without the "person" (*S. R. C. 3492*). The upper surface of the pall may not be black nor bear any emblems indicative of death (*S. R. C. 3832 ad 4*).

THE BLESSING OF THE CORPORAL AND PALL

171 The corporal and pall must be blessed by the bishop or by one, who has the required faculties (*Rit. Cel. I ad 1*). If a priest blesses them, he uses the formula contained in the Roman Missal or in the Roman Ritual (*Tit. VIII, c. 22*). The corporal(s) may be blessed separately from the pall(s), and vice versa, or they may both be blessed together (*S. R. C. 3524, III ad 1*). The formula as it stands, should be used, and no change is to be made on account of the number (*S. R. C. 3524, III ad 2 & 3*).

172 A cleric, who has received tonsure, may touch the sacred vessels and linens, and may prepare the chalice for Mass (*S. R. C. 4194 ad 1*). Before use, anyone may touch the corporal,

pall and purificator; after use, only clerics and members of certain religious orders (*E. L. 1913, p. 498*).

WASHING OF THE LINENS

173 After the corporal, pall and purificator have been used, before they are given to others to wash, a "Minister in sacris constitutus" must wash them (*Pont. Rom.; De Ord. Subd.*). Sisters, without the special permission of the Holy See, are not allowed to do the first washing (*S. R. C. 3059 ad 26*). The "Minister" should wash them in a vessel specially reserved for that purpose, and the water of the first washing should be drained into the *sacrarium* (*E. L. 1913, p. 498*).

THE VEIL OF THE CHALICE

174 The veil of the chalice should be silk (*Rit. Cel. I ad 1*).

175 It should be square (*Mart. I, 1, 103*), and large enough to cover the entire front portion of the chalice (*S. R. C. 1379*).

176 The color of the veil should agree with that of the chasuble (*E. L. 1913, p. 499*).

177 It is not necessary that the lining be of the same material and color as that of the outer side of the veil (*E. L. 1893, p. 161*).

178 No ornamentation is prescribed for the veil. Outside of Rome, the cross is the usual ornament (*V. d. S. III, 126*).

179 The veil need not be blessed (*E. L. 1913, p. 500*).

THE BURSE

180 The burse should be of the same material as that of the celebrant's vestments *E. L. 1913, p. 499*).

181 It should be square (*E. L. l.c.*) and large enough to contain the corporal (*Rit. Cel. I ad 1*).

182 The color of the burse should be the same as that of the celebrant's vestments (*Rit. Cel. I ad 1*).

183 The lining of the burse need not be of the same material and color as that of the upper outer surface (*E. L. 1893, p. 161*).

184 Custom has introduced the use of the cross as an ornament for the upper outer surface of the burse (*E. L. 1913, p. 499*).

185 The burse need not be blessed (*E. L. 1913, p. 500*).

THE BIRETTA

186 "The biretta (beretta, biretum, birettum) is an ecclesiastical cap, square in shape, having three "horns" or projections on top, with a tuft ("pompon") of silk (not a tassel) attached where the three horns meet in the middle" (*Nainfa, 'Costume of Prelates,' p. 86*).

187 "The material must always be woolen in birettas of priests and clerics of lower rank" (*Nainfa, l.c.*). The lining should be black. The color of the biretta should be black for priests and ecclesiastics of lower rank (*V. d. S. III, 241*).

188 In placing the biretta on the head or in removing it, observe the following: The corner having no "horn" should be over the left ear; between the index and middle fingers of the right hand, take the biretta by the "horn," which is opposite the corner having no "horn" (*E. L. 1908, p. 760*).

189 The "doctor's biretta," i.e. the biretta having four "horns," is not an ecclesiastical vestment, and may not be worn at ecclesiastical functions (*E. L. 1910, p. 539; S. R. C. 2877*).

MASS-SERVERS

190 A priest, even though he be a prelate having the use of "pontificals," is allowed but one server when celebrating a strictly private Mass (*Rit. Cel. II ad 1; S. R. C. 1131 ad 21*). If the Mass is a parochial or community Mass, the assistance of two servers is tolerated, not, however, by reason of the dignity of the celebrant, but on account of the solemnity of the occasion (*S. R. C. 3059 ad 7*).

191 The Mass-server should wear the surplice (*Rit. Cel. II ad 1*). All, who wear the cassock, whether they be clerics or not, must wear the surplice unless they enjoy a special privilege (*S. R. C. 4194 ad 2*).

192 Women may not serve Mass, but in case of necessity they may recite the prayers, which are usually said by the server. This concession rests upon the supposition that the one answering the prayers is outside the sanctuary, or that a server cannot be had (*S. R. C. 2745 ad 8; 4015 ad 6; C. J. C. 813; Eccl. Rev. vol. LXI, #3, p. 318*).

ALTAR BREAD

193 The bread used in the Mass must be made from pure wheat flour (*De Def. II*). It must be whole and free from little fine particles (*Rit. Cel. I ad 1*). The large host should be round and about 8 cm. (circa three inches) in diameter (*E. L. 1909, p. 426*). Although the representation of "I. H. S.", or the Sacred Heart of Jesus is not forbidden still it is better to retain the old custom of having the hosts bear the representation of the Crucifixion (*E. L. 1909, p. 426; S. R. C. 2714*). The hosts should be white and clean (*E. L. l.c.*).

194 The bread must be recently made (*C. J. C. 815*). The Sacred Congregation of the Sacraments (*Act. Apos. Sed. 2 Jan. 1919*) condemns the custom of using breads that are two or three months old, and refers to the regulations laid down in the Roman Ritual and Canon Law.

195 "Sanctissimae Eucharistiae particulas frequenter renovabit. Hostiae vero seu particulae consecrandae sint recentes; et ubi eas consecraverit, veteres primo distribuat, vel sumat" (*Rit. Rom. Tit. IV, c. 1 ad 7*).

196 "Hostiae consecratae, sive propter fidelium communionem, sive propter expositionem sanctissimi Sacramenti, et recentes sint et frequenter renoventur, veteribus rite consumptis, ita ut nullum sit periculum corruptionis, sedula servatis instructionibus quas Ordinarius loci hac de re dederit" (*C. J. C. 1272*).

ALTAR WINE

197 "Vinum debet esse naturale de genimine vitis et non corruptum" (*C. J. C. 815 ad 2*).

WATER

198 At a specific part of the Mass, a small quantity of water must be mixed with the wine in the chalice (*C. J. C. 814; Ordo Missae; Rit. Cel. VII ad 4*). Natural, potable water should be used (*E. L. 1909, p. 485*). Distilled or rose-water is forbidden, and he sins mortally, who uses it (*Rub. Mis. De Def. IV ad 2*).

MEMORITER SCIENDA

199 The prayers of the Canon of the Mass should not be recited from memory. To this rule there are exceptions; e.g., when the priest in making the sign of the cross over the "Oblata," or when he is in an inclined position; e.g., at the "Te igitur," etc.

200 The parts of the Mass, which are to be recited from memory, are the following (*V. d. S. III, 286*):

C. In nomine Patris, et Filii, et Spiritus sancti. Amen. Introibo ad altare Dei.

S. Ad Deum qui laetificat juventutem meam.

C. Judica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo, et doloso erue me.

S. Quia tu es Deus fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

C. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

S. Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

C. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

S. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

C. Gloria Patri, et Filio, et Spiritui sancto.

S. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

C. Introibo ad Altare Dei.

S. Ad Deum qui laetificat juventutem meam.

C. Adjutorium nostrum in nomine Domini.

S. Qui fecit coelum et terram.

201 C. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaëli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis fratres: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelëm Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum,

omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

S. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam aeternam.

C. Amen.

The server then says the "Confiteor."

C. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam.

S. Amen.

C. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

S. Amen.

C. Deus tu conversus vivificabis nos.

S. Et plebs tua laetabitur in te.

C. Ostende nobis Domine misericordiam tuam.

S. Et salutare tuum da nobis.

C. Domine exaudi orationem meam.

S. Et clamor meus ad te veniat.

C. Dominus vobiscum.

S. Et cum spiritu tuo.

202 Oremus. Aufer a nobis quaesumus Domine iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

203 Oramus te Domine per merita Sanctorum tuorum, quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

204 C. Kyrie eleison. S. Kyrie eleison. C. Kyrie eleison. S. Christe eleison. C. Christe eleison. S. Christe eleison. C. Kyrie eleison. S. Kyrie eleison. C. Kyrie eleison.

205 C. Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum sancto Spiritu, in gloria Dei Patris. Amen.

206 Before the Gospel: Munda cor meum, ac labia mea,

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omnipotens Deus, qui labia Isaiae prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

207 Jube Domine benedicere. Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

208 Kissing the beginning of the Gospel Text: Per evangelica dicta deleantur nostra delicta.

209 C. Credo in unum Deum. Patrem omnipotentem, factorem coeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de coelis. Et incarnatus est de Spiritu sancto ex Maria Virgine: Et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum sanctum, Dominum, et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre, et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

210 At the offering of the host of the Mass: Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.

211 Blessing the water, which is to be mixed with the wine: Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus sancti Deus: per omnia saecula saeculorum. Amen.

212 At the offering of the chalice: **Offerimus tibi Domine calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra, et totius mundi salute cum odore suavitatis ascendat. Amen.**

213 After the offering of the chalice: **In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.**

214 **Veni sanctificator omnipotens aeterne Deus: et benedic hoc sacrificium tuo sancto nomini praeparatum.**

215 At the washing of the fingers: **Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.**

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te Domine.

Gloria Patri, et Filio, et Spiritui sancto.

Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.

216 After the washing of the fingers: **Suscipe sancta Trinitas hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Viriginis, et beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.**

217 **Orate fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.**

218 **Suscipiat Dominus sacrificium de manibus tuis** (*vel* **meis) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. S. Amen.**

219 **Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.**

Pleni sunt coeli, et terra, gloria tua, Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

220 The beginning of the canon: Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas, et benedicas, haec dona, haec munera, haec sancta sacrificia illibata.

221 Before the consecration: Quam oblationem tu Deus in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

222 At the consecration: Qui pridie quam pateretur, accepit panem in sanctas, ac venerabiles manus suas, et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

223 Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas, ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

224 Haec quotiescumque feceritis, in mei memoriam facietis.

225 Of the prayer "Unde et memores, etc.": offerimus praeclarae majestati tuae de tuis donis, ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae aeternae, et Calicem salutis perpetuae.

226 Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut quotquot, ex hac altaris participatione, sacrosanctum Filii tui, Corpus, et Sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur.

227 Commemoration of the dead: Memento etiam, Domine, famulorum, famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

228 After the prayer "Nobis, quoque peccatoribus": Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus sancti, omnis honor, et gloria.

229 Pater noster, qui es in coelis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

S. Sed libera nos a malo.

C. Amen.

230 In the prayer "Libera nos": da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus sancti Deus.

Pax Domini sit semper vobiscum.

Haec commixtio, et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

231 Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, dona nobis pacem. In "Black" Masses, say: dona eis requiem in place of miserere nobis; and dona eis requiem sempiternam in place of dona nobis pacem.

232 The three prayers before Communion:

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia saecula saeculorum. Amen.

233 Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas: qui cum eodem Deo Patre, et Spiritu sancto vivis et regnas Deus in saecula saeculorum. Amen.

234 Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

Panem coelestem accipiam, et nomen Domini invocabo.

235 **Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.**

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Quid retribuam Domino pro omnibus, quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

236 At the purification of the chalice: **Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.**

237 At the ablution of the fingers: **Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.**

Ite missa est or **Benedicamus Domino** or **Requiescant in pace.**

238 Prayer before the last Gospel: **Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta; ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.**

239 At the blessing: **Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus sanctus.** S. **Amen.**

THE REVERENCES

GENUFLECTIONS

240 A **simple genuflection** is made by bending the right knee to the floor. The body should be held erect, and the right knee should touch the floor near the ankle of the left foot. No inclination of the head is to accompany a "simple genuflection" (*E. L. 1908, p. 689*). The word "genuflect" alone will be used in the following plan to designate a "simple genuflection."

241 A **double genuflection** is made by bending first the right knee to the floor and then the left; make a medium inclination of the head and shoulders; and in rising bring the right foot

into position first, and then the left (*E. L. 1908, p. 689; S. R. C. 4179 ad 1*).

242 Whenever the celebrant makes a "simple" or "double genuflection" at the altar, he places his hands on the altar (except before the elevation of the Host). If he makes a "double genuflection" at the altar, he first places his hands on the altar, then makes the genuflection on both knees; joins the hands before the breast; and in due time places his hands again on the altar and arises (*De H. I, 145*).

INCLINATIONS

243 A **profound inclination of the body** is made by bending half of the body so that, when standing at the altar, the forehead will be nearly on a level with the upper surface of the mensa; or when standing away from the altar, the tips of the fingers could touch the knees (*De H. I, 151; V. d. S. III, 273; E. L. 1908, p. 690*).

244 A **medium inclination of the body** is made by bending the head and shoulders slightly forward, so that, when the celebrant is at the altar, his forehead is nearly on a level with the pall of the chalice (*De H. I, 151; V. d. S. III, 273; E. L. 1909, p. 690*).

245 A **profound inclination of the head** is made at the name of "Jesus"; and consists in tilting the head down as far as possible and slightly bending the shoulders forward (*De H. I, 152; V. d. S. III, 273; Rit. Cel. V ad 2; Caer. Epis. Lib. II, c. VIII ad 46*).

246 A **medium inclination of the head** is made at the name of "Maria"; and consists in tilting only the head forward to a notable degree (*De H. I, 152; Rit. Cel. V. ad 2; Caer. Epis. Lib. II, c. VIII ad 46*). When the name "Maria" is used in an accommodated sense, no inclination is made (*S. R. C. 2872 ad 6*).

247 **A slight inclination of the head** is a bow less in degree than a "medium inclination of the head" (*De H. I, 152; V. d. S. III, 274*). This inclination of the head is made at the name of that saint whose vigil Mass is being celebrated (*S. R. C. 4281 ad 2*); whose festal Mass is being celebrated (*Rit. Cel. V ad 2; S. R. C. 3767 ad 25*) and within the octave of the feast, if it has one (*S. R. C. 4116 ad 1*); and in the commemoration of

the saint (*Rit. Cel. V ad 2*). This inclination is to be made to the respective image if it is in the principal place on the altar, otherwise to the missal (*S. R. C. 3767 ad 25; Mart. I, 1, p. 3*). When the name of the saint appears in the title of the Epistle or Gospel, or whenever it is used in an accommodated sense, no inclination is made (*S. R. C. 2872 ad 6; 3767 ad 25*). Likewise no inclination is made if the Blessed Sacrament is exposed on the altar (*E. L. 1917, p. 636*).

248 A slight inclination of the head is made to the missal at the name of the Sovereign Pontiff (*Rit. Cel. V ad 2*). If the name of the local bishop occurs in the collect, a slight inclination of the head is made to the missal, although he may be present (*S. R. C. 2049 ad 3*).

249 The celebrant, whenever the rubrics direct, **kisses the altar** in the middle near the front edge of the mensa (*Rit. Cel.; V. d. S. III, 276*). From the Consecration to the Ablution of the fingers, the hands should be placed on the altar within the corporal; at other times outside the corporal (*V. d. S. III, 276; Rit. Cel.*).

250 Kissing the Gospel: The celebrant takes the missal in both hands (*V. d. S. III, 331*); lifts it from its stand (*Rit. Cel. VI ad 2*) and at the same time inclines his head slightly (*V. d. S. III, 331*); and then kisses the Gospel at the beginning of the Sacred Text (*Rit. Cel. VI ad 2*).

251 The celebrant **kisses the paten** (*Rit. Cel. X ad 2*) on the concave side at the edge near his index finger (*V. d. S. III, 370*).

THE EYES

252 Whenever the celebrant is directed to elevate his eyes, they are to be directed to the cross (*S. R. C. 2960 ad 3*). If, however, the Blessed Sacrament is exposed on the altar, they are to be directed to It (*V. d. S. III, 283; De H. I, 157*). The eyes and not the head, are to be elevated (*De H. I, 157*). It may sometimes happen that the crucifix stands so high that the celebrant cannot see it without bending his head. In this case it suffices to direct the eyes heavenward (*De H. I, 157; V. d. S. III, 282*).

THE VOICE

253 The **loud voice** is that which can be heard and understood by those who are in attendance. The celebrant should pronounce the words distinctly and properly, not too fast that he may avert to that which he reads; nor too slowly lest he tire those who are listening; nor in too high a voice lest he disturb others, who perhaps are celebrating Mass at the same time in the same church; nor too low that he cannot be heard by those in attendance; but in a mediocre and grave voice, which both moves the devotion and is so accommodated to those in attendance that they may understand what is being read (*Rub. Gen. XVI ad 2*). It is not necessary that *all* the people understand and hear what is being read. It suffices that those near the altar can hear it (*De H. I, 134*).

254 The **medium voice** is somewhat lower in tone than the loud voice, and it is to be heard only by the servers and a few who are near the altar (*De H. I, 134; V. d. S. III, 283*).

255 The **secret voice** is that which is spoken and heard by the celebrant himself, and not by others, who are in attendance (*Rub. Gen. XVI ad 2*).

THE SIGN OF THE CROSS

256 When the celebrant signs himself with the **large sign** of the cross, he places his left hand on the cincture, and with the right hand (fingers extended and united, and palm turned towards himself) he touches his forehead, breast (above the left hand), and left and right shoulders (*Rit. Cel. III ad 5; V. d. S. III, 279*). The index, middle and ring fingers should touch the parts mentioned. After the Consecration and up to the Ablution of the fingers, the index and thumb of each hand must remain joined (*Rit. Cel. VIII ad 5*), and therefore, those fingers should not touch the forehead, etc. (*V. d. S. III, 279*).

257 In blessing anything at the altar the celebrant places his left hand on the altar, unless the rubrics direct otherwise. The fingers of the right hand should be extended but united. The little finger, whose tip traces the lines of the cross, should be turned towards the object to be blessed (*Rit. Cel. III ad 5*).

During Mass, when making the sign of the cross over the different objects, the Greek form of the cross is used. The lines of the cross should not exceed the width of the object to be blessed. All points in both lines of the cross should be on the same level (*V. d. S. III, 281*).

258 In making the sign of the cross over the *oblata,* the first line is made from the middle of the pall to over the Host; the transverse line, whose length is the width of the pall, is made between the pall and the Host (*V. d. S. III, 281*).

259 In making the sign of the cross over an object, the hand moves thus (*V. d. S. III, 281; see figure*): 1 to 3; 3 to 2; 2 to L; L to R.

1

L 2 R

3

POSITION OF THE HANDS

260 Hands joined before the breast: Place palm to palm, finger to finger and the right thumb crossed over the left (*Rit. Cel. III ad 1*). This is always to be observed when "the hands are joined before the breast," except after the Consecration. From the Consecration to the Ablution of the fingers, the thumb and index finger of both hands are not to be separated, except when touching the Sacred Host (*Rit. Cel. VIII ad 5*), and whenever the hands are "joined before the breast" or "joined upon the altar," the tips of the thumb and index finger of one hand touch the tips of the thumb and index finger of the other (*V. d. S. III, 276*). The hands, when "joined" or "extended" before the breast, should not be at right angles to, or parallel with, the body, but diagonal to the body with the fingers pointing upwards (*V. d. S. III, 277*).

261 At the *Memento* for the living and for the dead, the "hands joined before the breast" assume a somewhat different position. The rubrics at the *Memento* for the living state: "elevans et jungens manus usque ad faciem, vel pectus" (*Rit. Cel. VIII ad 3*); and at the *Memento* for the dead: "et junctis manibus ante pectus, et usque ad faciem elevatis" (*Rit. Cel. IX ad 3*). In both

of these cases the hands are so held that the tips of the fingers are near the chin but do not touch it (*V. d. S. III, 277*).

262 Hands extended before the breast: The fingers of the hand extended and touching each other; hands — palm to palm, and raised to the height, and separated to the width, of the shoulders (*Rit. Cel. V ad 1*). Let the elbows remain at the side of the body (*V. d. S. III, 277*). From the Consecration to the Ablution of the fingers, the thumb and index finger of each hand should not be separated, except when touching the Host (*Rit. Cel. VIII ad 5*).

263 Hands joined on the altar: The ring fingers should rest on the upper surface of the mensa, and the little fingers should be below it and touching its front edge (*Rit. Cel. IV ad 1; V. d. S. III, 277*). Before the Consecration and after the Ablution of the fingers, the hands should be palm to palm; finger to finger; and the right thumb crossed over the left (*Rit. Cel. III ad 1*). From the Consecration to the Ablution of the fingers, the hands should be joined palm to palm; finger to finger, but the thumb and index finger of each hand joined so that their tips touch the tips of the thumb and index finger of the other hand (*Rit. Cel. III ad 1; V. d. S. III, 276*).

264 Hands extended on the altar. Before the Consecration and after the Ablution of the fingers: fingers extended but united; palms down; hands outside of, equally distant from but near, the corporal. The entire hand up to the wrist should rest on the mensa of the altar (*Rit. Cel. IV ad 1; V. d. S. III, 278*). From the Consecration to the Ablution of the fingers: — thumb and index finger of each hand joined, and the other fingers extended and united; hands within the corporal and the palms turned down. The hands should be on the front fold of the corporal so that the thumbs and index fingers will be over the middle square (*Rit. Cel. VIII ad 5* and *IX; V. d. S. III, 278*).

265 Rejoin hands extended before the breast and **hands being joined before the breast, extend and rejoin:** The motion of the hands should be directed in a straight line and at the same height. The distance should never exceed the width of the shoulders. The palm of one hand faces the palm of the other (*V. d. S. III, 278*).

266 Hands joined before the breast, extend, elevate, rejoin and lower: The hands joined before the breast are separated,

and a circle is formed, which extends to the width of the shoulders and terminates near the face at a point whose height is a hand's length above the shoulders. At the point mentioned the hands are rejoined and then lowered into their original position (*Rit. Cel. IV ad 3; V. d. S. III, 278*).

267 When one hand is occupied, the other should be placed on the altar, breast or object as the circumstances may require (*V. d. S. III, 278*).

REMOTE PREPARATION FOR MASS

268 1° Sacramental Confession if necessary (*Rit. Cel. I ad 1*). This should be done before the celebrant vests for Mass and not after (*De H. I, 241*).

269 2° The celebrant must observe the natural fast (*Rit. Cel. I ad 1*).

270 3° Matins and Lauds ought to be said (*Rit. Cel. I ad 1*).

PROXIMATE PREPARATION FOR MASS

271 1° Spend some time in prayer (*Rit. Cel. I ad 1*). He sins, who makes no preparation for mass (*St. Alph. Lib. 6, n. 410, dub. 2*). The prayers contained in the missal under *Praeparatio ad Missam pro opportunitate Sacerdotis facienda* are very suitable on account of the many indulgences attached to them. There is, however, no obligation binding the celebrant to recite them (*De H. I, 243*).

272 2° Take the missal; find the Mass and read it through; arrange the markers (*Rit. Cel. I ad 1*).

273 3° Wash the hands and while so doing say the following prayer (*Rit. Cel. I ad 1*): **Da, Domine, virtutem manibus meis ad abstergendam omnem maculam: ut sine pollutione mentis et corporis valeam tibi servire.**

274 4° Prepare the chalice thus (*Rit. Cel. I ad 1*): Upon the chalice place the purificator in such a way that its ends hang down equally on both sides of the cup; upon the purificator place the spoon if it is used (*De H. I, 246*); then the paten; upon the paten place the large host for the Mass with the foot of the crucifix turned towards the front of the chalice (*De H. I, 246*); on the paten place the pall; place the veil over the pall so that the entire front portion of the chalice will be covered (*S. R. C. 1379*);

thereon the burse containing the corporal (*S. R. C. 2146*). Let the aperture of the burse be opposite the front, covered portion of the chalice (*De H. I, 246*).

275 It is better if the celebrant himself prepares the chalice for Mass. Others may prepare it providing they have received Tonsure, or have the permission of the Holy See to handle the sacred vessels (*S. R. C. 4198 ad 15*).

276 The celebrant, when going to the altar, should not carry such things as his glasses, handkerchief, etc. on the burse (*S. R. C. 2118*).

277 5° Vest for Mass (*Rit. Cel. I ad 2*). The vestments should be prepared in the sacristy or in some other suitable place, but never on the altar except that be the only possible place. In this latter case they should be arranged on the Gospel side of the mensa (*De H. I, 245*). The honor of vesting at the altar is reserved to bishops, and to inferior prelates, who are about to celebrate in "pontificals" (*S. R. C. 1131 ad 11*). No one may vest at the altar on which the Blessed Sacrament is exposed (*De H. I, 247*).

278 It is fitting but not obligatory, that the celebrant make the sign of the cross before he begins to vest (*De H. I, 247*).

279 The **amice:** With both hands take the amice at its extremities near the cords; kiss it in the middle at the cross; bring it with the right hand over the left shoulder and place its upper edge on the head and then on the neck; cross the cords on the breast; bring them around to the back; cross them there; bring them around to the front and tie. See that the amice covers the collar (*Rit. Cel. I ad 3; E. L. 1909, p. 308; V. d. S. III, 301*). While vesting with the amice say: **Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.**

280 The **alb:** Bring the alb over the head; put the right arm into the right sleeve first, and then the left arm into the left sleeve; close the alb at the neck (*Rit. Cel. I ad 3; V. d. S. III, 301*). While vesting with the alb say: **Dealba me, Domine, et munda cor meum: ut in sanguine Agni dealbatus, gaudiis perfruar sempiternis** (*Rit. Cel. I ad 2*).

281 The **cincture:** Bring the cincture doubled around the waist and tie in front, leaving the tassel ends long enough so that they may be used to tie the stole in place; arrange the alb so that it hangs evenly all around at the hem and down to within about

a finger's width from the floor (*Rit. Cel. I ad 3; De H. I, 247; V. d. S. 30*). While vesting with the cincture say (*Rit. Cel. I ad 2*): **Praecinge me, Domine, cingulo puritatis, et exstingue in lumbis meis humorem libidinis: ut maneat in me virtus continentiae et castitatis.**

282 The **maniple:** Take the maniple with the right hand; kiss it in the middle at the cross; place it on the left arm between the elbow and the wrist and while so doing say (*Rit. Cel. I ad 2 and 3; De H. I, 248*): **Merear, Domine, portare manipulum fletus et doloris: ut cum exsultatione recipiam mercedem laboris.**

283 The **stole:** Take the stole with both hands; kiss it in the middle at the cross; place the middle of the stole on the neck; cross the pendent parts of the stole in front so that the part hanging from the right shoulder crosses over that hanging from the left and thereby form a cross on the breast; fasten the ends of the stole in place by means of the cincture (*Rit. Cel. I ad 3; De H. I, 248; V. d. S. III, 302*). While vesting with the stole say: **Redde mihi, Domine, stolam immortalitatis, quam perdidi in praevaricatione primi parentis: et quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum.**

284 The **chasuble:** When vesting with the chasuble say (*Rit. Cel. I ad 2*): **Domine, qui dixisti: Jugum meum suave est, et onus meum leve: fac, ut istud portare sic valeam, quod consequar tuam gratiam. Amen.**

285 After having vested, put on the biretta (*Rit. Cel. II ad 1; E. L. 1918, p. 193; De H. I, 249*).

286 With the left hand take the chalice at the node (*Rit. Cel. II ad 1; De H. I, 249*); place the right hand with the palm down and fingers extended and united, on the burse (*Rit. Cel. l.c.; De H. l.c.*); carry the chalice at the height of the breast (*Rit. Cel. l.c.*) with the aperture of the burse turned towards the breast (*De H. l.c.*). The celebrant himself should carry the chalice to the altar. Old age or infirmity would be a just and reasonable cause for doing otherwise (*De H. I, 250*). In this case he removes his biretta when making the required reverence to the crucifix or image in the sacristy (*E. L. 1918, p. 195*).

287 Make the required reverence to the crucifix or image in the sacristy (*Rit. Cel. II ad 1*), viz., a "profound inclination of the head" to the crucifix; "medium inclination of the head" to the image of the B. V. M.; "slight inclination of the head" to

the image of the saint. If there is no crucifix or image in the sacristy, make no reverence (*De H. I, 249*).

288 If convenient, the celebrant on entering the church takes Holy Water and blesses himself. The server may offer it (*S. R. C. 2514 ad 4*).

289 If the exit from the sacristy to the altar is in the middle behind the altar, or if the sacristy has a door on both sides of the altar, the celebrant goes to the altar by way of the Gospel side and returns to the sacristy by way of the Epistle side (*S. R. C. 3029 ad 12; E. L. 1909, p. 310*).

IN TRANSIT THROUGH THE CHURCH

290 *General Rule I.* The celebrant carrying the chalice never removes his biretta except when genuflecting on both knees (*E. L. 1912, p. 526*).

291 The order to be followed in making a "double genuflection" is as follows: Genuflect on both knees; remove the biretta; make a medium inclination of the head and shoulders (*S. R. C. 4179 ad 1*); if otherwise not stated, replace the biretta; arise and continue your way (*De H. I, 252*). When the celebrant removes his biretta, he either gives it to the server, or holds it at his breast with its aperture turned towards his breast (*De H. I, 252*).

292 *General Rule II.* The celebrant who does not carry the chalice removes his biretta before making any of the reverences prescribed below (*E. L. 1912, p. 326*). If the Blessed Sacrament is exposed on the altar, he removes his biretta as soon as he comes within sight of It (*E. L. 1918, p. 196*).

293 In passing before or at the side of an altar: 1° in whose tabernacle the Blessed Sacrament is preserved — genuflect (*Rit. Cel. II ad 1; De H. I, 250*). 2° on which the Blessed Sacrament is exposed, whether it be veiled or in the pyx — make a double genuflection (*Rit. Cel. II ad 1; S. R. C. 2390 ad 4; De H. I, 250*). 3° where Holy Communion is being distributed to the faithful — make a double genuflection, and immediately arise and continue your way (*Rit. Cel. II ad 1; S. R. C. 2002 ad 14; De H. I, 250*). 4° at which Benediction with the Blessed Sacrament is being given — make a double genuflection, and do not arise until the Blessed Sacrament has been replaced on the altar (*Rit. Cel. II ad 1; De H. I, 250*).

294 In meeting a priest carrying the Blessed Sacrament — make a double genuflection, and do not arise until he has passed out of view (*De H. I, 250*).

295 In passing before an altar in whose tabernacle the Blessed Sacrament is not preserved: 1° if it be the main altar — make a profound inclination of the head (*Rit. Cel. II ad 1; De H. I, 250*). 2° if it be a side altar — make no reverence on account of the altar (*De H. I, 250*). There may be other reasons for making a reverence.

296 In passing an altar at which Mass is being celebrated: 1° Before the Consecration and after the Communion — make no reverence on account of the Mass (*De H. I, 251*). There may be other reasons for making a reverence. 2° At the Consecration — make a double genuflection, and remain kneeling until the chalice has been replaced on the altar (*Rit. Cel. II ad 1; De H. I, 251*). 3° Between the Elevation and the Communion — make no reverence on account of the Mass, unless in passing you accidently become aware of the fact that it is between the Elevation and the Communion. In this case genuflect (*S. R. C. 4135 ad 2*). There may be other reasons for making a reverence.

297 In passing before the relics of our Lord, viz., the Cross, Precious Blood or instruments of the Passion, — genuflect if they are openly exposed in the principal place on the altar; otherwise make a profound inclination of the head (*S. R. C. 2390 ad 7; 2854; E. L. 1912, p. 329*).

298 In passing before a renowned relic of a saint, which is publicly exposed — make a slight inclination of the head. If it is not renowned, make no reverence (*E. L. 1912, p. 329; De H. I, 251; V. d. S. III, 309*).

299 When the bishop is present, the customary salutations to the choir are omitted; and when the Blessed Sacrament is exposed, all reverences made to persons on account of honor are likewise omitted (*E. L. 1912, p. 330*).

300 In meeting the bishop, metropolitan, cardinal or apostolic delegate — stop and make a slight inclination of the head (*De H. I, 251; V. d. S. III, 309; E. L. 1912, p. 329; 1918, p. 194*).

301 In meeting a priest returning from the altar after celebrating Mass, allow him to pass at the right-hand side and make

a slight inclination of the head to him (*De H. I, 251; V. d. S. III, 310*).

302 Make a slight inclination of the head to the choir when passing before or through it (*E. L. 1912, p. 330; 1918, p. 194*).

AT THE FOOT OF THE ALTAR

303 Stand before the middle of the first step (*Rit. Cel. II ad 2*). Face the altar; remove the biretta and give it to the server; place the right hand on the burse as before (*Rit. Cel. II ad 2; De H. I, 253*).

304 Make the required reverence, viz. 1° If the Blessed Sacrament is exposed, make a double genuflection on the floor before the first step (*S. R. C. 2682 ad 47 and 49*). 2° If the Blessed Sacrament is in the tabernacle, or if the relics of our Lord are exposed in the principal place on the altar, genuflect on the floor before the first step (*Rit. Cel. II ad 2; S. R. C. 2682 ad 47; 2722 ad 1; 2854*). 3° If the Blessed Sacrament is not on the altar nor the relics of our Lord exposed in the principal place on the altar, make a profound inclination of the body to the crucifix of the altar (*Rit. Cel. II ad 2; De H. I, 253; V. d. S. III, 312*).

305 Ascend the steps to the middle of the altar beginning with the right foot (*Rit. Cel. II ad 2; De H. I, 253*).

306 Place the chalice at the Gospel side of the mensa (*Rit. Cel. II ad 2*).

307 Genuflect if the Blessed Sacrament is exposed (*In. Cl. Com. XXX ad 25*).

308 Remove the burse with both hands and place it in the middle of the altar (*De H. I, 254; V. d. S. III, 312*).

309 Open the burse with the left hand, and with the right remove the corporal (*Rit. Cel. II ad 2; De H. I, 254; V. d. S. III, 312*).

310 Place the left hand on the altar, and with the right stand the burse on the Gospel side of the mensa near the middle altar-card so that its aperture, unless the emblem requires a different position, is turned towards the middle of the altar (*Rit. Cel. II ad 2; De H. I, 254; V. d. S. III, 312*).

311 With both hands unfold the entire corporal above the altar stone, but do not let the edge of the corporal extend up to the front edge of the mensa (*S. R. C. 3448 ad 12; De H. I, 254; V. d. S. III, 312*).

DISTRIBUTION OF HOLY COMMUNION TO THE FAITHFUL IMMEDIATELY BEFORE OR AFTER MASS

312 The celebrant, clothed with the Mass vestments, may not distribute Holy Communion before or after a Conventual, High or Solemn High Mass (*S. R. C. 4177 ad 3*).

313 Holy Communion may not be distributed from the altar at which the Blessed Sacrament is publicly exposed unless it is necessary or there is a grave reason or a special indult has been obtained (*S. R. C. 3448 ad 1; 3482; 3525 ad 4; April 17, 1919*). If there is another altar, it should be arranged so that Holy Communion may be distributed from it (*S. R. C. 3525 ad 4*).

314 The priest who assists in the distribution of Holy Communion should go to the altar after the celebrant has left, and should cease distributing before the celebrant. In distributing Holy Communion, the assistant says and does what is mentioned under M. No. 334 (*E. L. 1904, p. 420; V. d. S. IV, 239*).

315 Open the tabernacle (*Rit. Rom. Tit. IV, c. 2 ad 1*). In the meantime the server says the *Confiteor* in a loud voice (*Mart. I, 1, 394; De H. I, 337*).

316 Genuflect (*Rit. Rom. l.c.; S. R. C. 3116*). The hands should be outside of the corporal (*V. d. S. IV, 238*).

317 Remove the ciborium from the tabernacle and place it on the corporal (*Rit. Rom. l.c.*).

318 Remove the cover of the ciborium and place it on the corporal to the Epistle side (*Rit. Rom. l.c.; V. d. S. IV, 238; Mart. I, 1, 394*).

319 Genuflect (*Rit. Rom. IV, c. 2 ad 2; S. R. C. 3116; V. d. S. IV, 238*).

320 In case there is no one to say the *Confiteor*, the celebrant must say it (*S. R. C. 3488 ad 3*). It seems more fitting that he recite it profoundly inclined before the first step of the altar (*De H. I, 346; E. L. 1899, p. 589; V. d. S. IV, 238*). Others direct the celebrant to recite it while kneeling on the edge of the suppedaneum (*E. L. l.c.*).

321 Genuflect again in case you have had to wait for the server, who recited the *Confiteor* (*De H. I, 346*).

322 Join the hands before the breast (*Rit. Rom. IV, c. 2 ad 2*).

323 Withdraw a little out of the middle of the altar towards the Gospel side, and there turn *per dextram* and face the people and the Epistle corner of the altar obliquely (*Rit. Rom. IV, c. 2 ad 2; De H. I, 346; V. d. S. IV, 238*).

324 Say in a loud voice (*Rit. Rom. IV, c. 2 ad 2; De H. I, 337*): **Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam.** S. **Amen.**

325 Raise the right hand to the height of the forehead and make the sign of the cross over the communicants. While so doing say in a loud voice and distribute the words thus (*Rit. Rom. IV, c. 2 ad 2; Rit. Cel. X ad 6; De H. I, 337*): at the perpendicular line from the forehead to the hand on the breast — **Indulgentiam, absolutionem;** at the transverse line from the left to the right shoulder — **et remissionem peccatorum vestrorum:** then having joined the hands before the breast, continue — **tribuat vobis omnipotens, et misericors Dominus.** S. **Amen.**

326 Return to the middle of the altar (*Rit. Rom. IV, c. 2 ad 3*).

327 Genuflect (*Rit. Rom. l.c.*). The hands should be outside of the corporal (*De H. I, 346*).

328 Take the ciborium at or above the node between the thumb and other fingers of the left hand (*Rit. Rom. l.c.; De H. l.c.*).

329 With the thumb and index finger of the right hand, take one of the Sacred Particles and hold it at a height of about one or two inches above the cup of the ciborium. The other three fingers, according to V. d. S. (*IV, 239*), should be closed in towards the palm; but according to De H. (*I, 338*) they should be united and extended (*Rit. Rom. l.c.*).

330 Turn *per dextram* in the middle of the altar and face the people (*Rit. Rom. IV, c. 2 ad 3; De H. I, 338*). The back of the celebrant should be turned squarely towards the altar, but in case the Blessed Sacrament is exposed, he stands out of the middle of the altar a little to the Gospel side (*De H. I, 338*).

331 Keeping the eyes fixed on the Blessed Sacrament, say in a loud voice (*V. d. S. IV, 239; Rit. Rom. IV, c. 2 ad 3*): **Ecce Agnus Dei, ecce qui tollit peccata mundi.** Then immediately repeat the following prayer three times: **Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea;** Remember, these prayers must be said in Latin (*S. R. C. 2725 ad 5*).

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332 Proceed to distribute Holy Communion by beginning with those who are at the Epistle side, and work towards the Gospel side (*Rit. Rom. IV, c. 2 ad 4; De H. I, 338*). Return again to the Epistle side if there are still some to communicate, and distribute as before. This do until all have received (*E. L. 1909, p. 489*). In returning from the Gospel to the Epistle side, or when returning to the altar, keep the thumb and index finger of the right hand joined over the ciborium (*V. d. S. IV, 239*).

333 Holy Communion is distributed according to the following order among the communicants:

1° The Mass-servers (*V. d. S. IV, 250*): The Mass-server, although he be not a cleric nor vested, may receive at the altar (*S. R. C. 4271 ad 1*).

2° Clerics: first the priest(s), then the deacon(s), etc. (*Rit. Rom. IV, c. 2 ad 4*). The priests and deacons should wear the stole, which should be of the same color as that of the celebrant, or white (*S. R. C. 3499; Rit. Rom. l.c.*). When receiving they should kneel, two by two, on the front edge of the suppedaneum (*E. L. 1909, p. 584*).

3° After having distributed Holy Communion to those at the altar, descend the front steps of the altar, go to the communion rail and there distribute to the faithful (*S. R. C. 3764 ad 14; De H. I, 338*).

334 The ceremonies to be observed and the formula to be used in the distribution of Holy Communion to **EACH** of the communicants, is as follows: Standing before the communicant, make the sign of the cross with the Host over but within the limits of the cup of the ciborium, and at the same time say in a loud voice and distribute the words thus (*Rit. Rom. IV, c. 2 ad 5; Rit. Cel. X ad 5; V. d. S. IV, 240*): at the line perpendicular to the ciborium — **Corpus;** at the transverse line — **Domini nostri;** make a profound inclination of the head at — **Jesu Christi;** and while placing the Host on the tongue of the communicant — **custodiat animam tuam in vitam aeternam. Amen.** The perpendicular and transverse lines of the cross are each about three or four inches long (*De H. I, 338*).

335 If the celebrant perceives that the number of communicants exceeds that of the Hosts, he may divide the Hosts (*S. R. C. 2704 ad 1*).

336 While waiting for the faithful to approach the communion rail, the celebrant should turn towards the altar from which he is distributing Holy Communion (*V. d. S. IV, 239*).

337 It may happen that the celebrant is distributing Holy Communion just when the Elevation is taking place at another altar. In these circumstances the one distributing should cease, and turning, stand erect and face the altar from which he is distributing Communion. After the chalice has been replaced on the altar, continue with the distribution of Communion (*De H. I, 340*).

338 After all have communicated, return to the altar by way of the front steps (*Rit. Rom. IV, c. 2 ad 6; V. d. S. IV, 242*). Keep the thumb and index finger joined at the edge of but over the ciborium (*V. d. S. l.c.*).

339 Place the ciborium on the corporal (*De H. I, 340*). Place the hands within the corporal and then genuflect (*S. R. C. 3975, III ad 1; V. d. S. IV, 243*).

340 Put the cover and veil on the ciborium (*De H. I, 346*).

341 Purify the thumb and index finger of the right hand in the ablution cup and dry them with the purificator, and while so doing say the following prayers, versicles and responses in a loud voice (*Rit. Rom. IV, c. 2 ad 7 and 8; S. R. C. 3975, III ad 1; De H. I, 346*): **O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur.** (During the Paschal Time and Octave of Corpus Christi add: **Alleluja.**)

V. **Panem de caelo praestitisti eis.** (During the Paschal Time and Octave of Corpus Christi add: **Alleluja.**)

R. **Omne delectamentum in se habentem.** (During the Paschal Time and Octave of Corpus Christi add: **Alleluja.**)

V. **Domine, exaudi orationem meam.**

R. **Et clamor meus ad te veniat.**

V. **Dominus vobiscum.** R. **Et cum spiritu tuo.**

Oremus. (Prayer.)

Deus, qui nobis sub Sacramento mirabili passionis tuae memoriam reliquisti: tribue, quaesumus; ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis jugiter sentiamus: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. R. **Amen.**

During the Paschal time only, is the following prayer said instead of the above (*Rit. Rom. IV, c. 2 ad 7; V. d. S. IV, 244*). **Spiritum nobis, Domine, tuae caritatis infunde: ut, quos Sacramentis paschalibus satiasti, tua facias pietate concordes. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, etc.** R. **Amen.**

342 After having dried the fingers, put the ciborium into the tabernacle (*De H. I, 347; Rit. Rom. IV, c. 2 ad 8*).

343 Genuflect (*S. R. C. 3975, III ad 2*).

344 Close and lock the tabernacle (*Rit. Rom. IV, c. 2 ad 8*).

345 When the celebrant, vested in black vestments, distributes Holy Communion immediately before or after a *Missa de Requiem*, he should omit the **Alleluja** at the above versicle, response and prayer (*S. R. C. 3465*), and also the following Benediction as given under M. Nos. *346–348* (*S. R. C. 3177*). Otherwise the Benediction is always given (*S. R. C. 1711 ad 2; 3792 ad 10; 4257 ad 7; Rit. Rom. IV, c. 2 ad 9*).

346 Elevate the eyes to the crucifix (*Rit. Rom. IV, c. 2 ad 9; S. R. C. 2960 ad 3*), or to the Blessed Sacrament if exposed (*De H. I, 157*); the hands, which were joined before the breast, extend, elevate, rejoin and lower (*Rit. Rom. l.c.*); make a slight inclination of the head to the crucifix (*Caval.: IV, dec. 13 ad 41; Rit. Rom. l.c.*) or if the Blessed Sacrament is exposed — genuflect (*V. d. S. III, 462*); and while so doing, say in a loud voice (*Rit. Rom. l.c.; De H. I, 347; Caval.: Dec. XIII, c. 64 ad 41*): **Benedictio Dei omnipotentis.**

347 Turn *per dextram* in the middle of the altar and face the people (*Rit. Rom. IV, c. 2 ad 9*), or if the Blessed Sacrament is exposed, withdraw a little to the Gospel side and there turn *per dextram* and face the people and the Epistle corner of the altar obliquely (*V. d. S. III, 462*).

348 Place the left hand on the breast. With the right hand make the sign of the cross over the people and at the same time say in a loud voice and distribute the words thus (*Rit. Rom. l.c.; V. d. S. IV, 246; De H. I, 368*): at the line from the height of the forehead to the breast — **Patris, et Filii,**: at the line from the left to the right shoulder — **et Spiritus Sancti,**: then having joined the hands before the breast, continue — **descendat super vos, et maneat semper.** S. **Amen.**

349 Return by the same way to the middle of and face the

altar (*De H. I, 347*). Genuflect if the Blessed Sacrament is exposed (*V. d. S. III, 457*).

350 If Holy Communion has been distributed after Mass: fold the corporal and put it into the burse, unless circumstances demand otherwise: place the burse on the chalice with the aperture to the rear (*De H. I, 347; V. d. S. IV, 248*); do what is mentioned under M. No. 853 sqq.

351 If Holy Communion has been distributed before Mass, take the chalice with the left hand at the node and the right above the veil over the pall and place it in the middle of the corporal (*Rit. Cel. II ad 2; De H. I, 254; V. d. S. III, 313*).

ARRANGEMENT OF THE HOSTS

352 If the small hosts are few in number, e.g., five to ten, place them on the paten under the large host on the Mass (*Rit. Cel. II ad 3; De H. I, 255*).

353 If there are so many small hosts that they cannot be left on the paten, place them on the corporal in front of the chalice (*Rit. Cel. II ad 3*). If they are in a ciborium, place the ciborium back of the chalice and cover the ciborium (*Rit. Cel. l.c.*).

354 When a large host for Benediction or Exposition is to be consecrated:

1° in the monstrance — place it back of the chalice (*De H. I, 256*).

2° in the lunula — place it between the chalice and host of the Mass (*De H. l.c.*).

3° on the corporal — place it on the paten together with the host of the Mass (*De H. I, 255*).

355 If the altar stone is not sufficiently large to allow the above arrangement, place the hosts or ciborium at the Gospel side near the chalice or large host of the Mass (*De H. I, 255*).

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356 From the time the celebrant makes the sign of the cross at the foot of the altar in the beginning of Mass until the end of the last Gospel, he should pay no attention to anything that may be taking place at another altar (*Rit. Cel. III ad 4*).

357 Before or after the time just mentioned above, the celebrant should genuflect on both knees and in the place where he

is: 1° when the elevation is taking place at an altar nearby, or 2° if the Blessed Sacrament is being removed from the altar at which he is. He should remain kneeling until the Elevation has been completed or the priest carrying the Blessed Sacrament, has passed out of view (*De H. I, 257*).

358 It may happen during Mass, that another priest comes to the altar for the Blessed Sacrament. If he comes during the Canon, the celebrant continues with the Mass, but may recede a little from the middle of the altar providing it does not interfere with any ceremony. If he comes at any time outside of the Canon, the celebrant remains where he is but genuflects on both knees. In no case should the celebrant genuflect before he has completed that part which he has begun (*De H. I, 257*).

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359 NOTE

POINTS TO BE OBSERVED IN USING THE FOLLOWING SCHEME:

1° In celebrating a MISSA LECTA, which is neither DE REQUIEM nor CORAM SANCTISSIMO — follow only that which is stated in the columns under **Parts of the Mass: Voice: Ceremonies.**

2° **For the Mass Coram Sanctissimo** — follow only that which is stated in the columns under **Coram SS.: Parts of the Mass: Voice: Ceremonies.**

3° **For the Mass De Requiem** — follow only that which is stated in the columns under **Parts of the Mass: Voice: Ceremonies: De Requiem.**

360 In following out the above rules mentioned under #2 and #3, remember that if anything stated under **Coram SS.** or **De Requiem** is adverse to that stated under **Parts of the Mass: Voice: Ceremonies,** preference is to be given that which is stated under **Coram SS.** or **De Requiem,** as the case may require.

THE SCHEME

Marg. No.	Coram SS.	Parts of the Mass
361	Genuflect (*In. Cl. Com. XXX ad 25*).	
362		
363	Genuflect (*In. Cl. Com. XXX ad 26*).	
364		
365	**The Beginning of Mass and the Confession** (Tit. III)	
366	Genuflect so that the right knee touches the tread of the first step (*Rit. Cel. III ad 1; S. R. C. 2682 ad 47; De H. I, 260*).	

Voice	Ceremonies	De Requiem
	Join the hands before the breast (*De H. I, 256*). Go to the Epistle corner of the altar (*Rit. Cel. II ad 4*). Open (*S. R. C. 2572 ad 5*) and arrange the missal (*Rit. Cel. l.c.*). Join the hands before the breast (*De H. l.c.*). Return to the middle of the altar (*Rit. Cel. l.c.*).	
	Make a profound inclination of the head to the cross (*Rit. Cel. II ad 4; V. d. S. III, 314*).	
	Withdraw a little to the Gospel side and there turn *per dextram* out of the middle of the altar (*E. L. 1909, p. 312; Mart. I, 1, 347; V. d. S. III, 314*). Descend to the floor to the middle of but before the lowest altar-step (*Rit. Cel. II ad 4*). Turn *per sinistram* and face the altar (*De H. I, 260*).	
The Beginning of Mass and the Confession (Tit. III)		
	Genuflect if the Blessed Sacrament is in the tabernacle, or if the relics of the Passion are exposed in the principal place on the altar (*Rit. Cel. III ad 1; S. R. C. 2854; De H. I, 260; V. d. S. III, 314*). Otherwise make a profound inclination of the body to the cross (*Rit. Cel. l.c.; De H. l.c.*).	

Marg. No.	Coram SS.	Parts of the Mass
367		
368		**In nomine Patris,**
369		**et Filii,**
370		**et Spiritus**
371		**sancti.**
372		**Amen.**
373		C. **Introibo ad altare Dei.** S. Ad Deum qui laetificat juventutem meam.
374		C. **Judica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo, et doloso erue me.** S. Quia tu es Deus fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus? C. **Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.** S. Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam. C. **Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?** S. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Voice	Ceremonies	De Requiem
	Make the large sign of the cross and at the same time say and distribute the words thus (*Rit. Cel. III ad 4; De H. I, 261*):	
Loud (*Rit. Cel. III ad 4*).	At the forehead.	
	At the breast.	
	At the left shoulder.	
	At the right shoulder.	
	Join the hands before the breast.	
Loud (*Rit. Cel. III ad 4*).	Keep the hands joined before the breast until **Adjutorium** (*Rit. (Cel. III ad 6*).	
Loud (*Rub. Gen. XVI ad 1*).	Hands joined before the breast (*Rit. Cel. III ad 6*). N.B. This psalm is omitted in all Masses *de tempore* from Passion Sunday to Holy Saturday exclusive (*Rit. Cel. III ad 6*).	Omit (*Rit. Cel. III ad 6*).

Marg. No.	Coram SS.	Parts of the Mass
375	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	C. **Gloria Patri, et Filio, et Spiritui sancto.**
376		S. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.
377		C. **Introibo ad altare Dei.** S. Ad Deum qui laetificat juventutem meam.
378		
379		C. **Adjutorium**
380		**nostrum**
381		**in nomine**
382		**Domini.**
383		S. Qui fecit coelum et terram.
384		C. **Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaëli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis fratres: quia peccavi nimis cogitatione, verbo, et opere:**

Voice	Ceremonies	De Requiem
	Make a profound inclination of the head to the cross (*Rit. Cel. III ad 6; De H. I, 261*). This is omitted in all Masses *de Tempore* from Passion Sunday to Holy Saturday exclusive (*Ordo Missae*).	Omit (*Ordo Missae*).
	Stand erect (*E. L. 1909, p. 313*). Omit during the time as specified above (*Ordo Missae*).	
Loud (*Rub. Gen. XVI ad 1*).	Omit during the time as specified just above (*Ordo Missae*).	
Loud (*l.c.*).	Make the large sign of the cross and at the same time say and distribute the words thus (*Rit. Cel. III ad 7; De H. I, 261*):	
	At the forehead.	
	At the breast.	
	At the left shoulder.	
	At the right shoulder.	
Loud (*Rub. Gen. XVI ad 1*).	Incline the body profoundly and remain thus inclined until the server begins the **Confiteor** (*Rit. Cel. III ad 7; De H. I, 261*). When there is no server the celebrant need not repeat the **Confiteor** twice (*S. R. C. 3368 ad 1*).	

Marg. No.	Coram SS.	Parts of the Mass
385		**mea culpa, mea culpa, mea maxima culpa.**
386		**Ideo precor beatam Mariam semper Virginem, beatum Michaëlem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.**
387		**S.** Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam aeternam.
388		C. **Amen.**
389		**S.** Confiteor..... .....Deum nostrum.
390		C. **Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam.** **S.** Amen.
391		
392		C. **Indulgentiam,**
393		**absolutionem,**

Voice	Ceremonies	De Requiem
	Place the left hand on the breast and with the right strike the breast at each **mea culpa.** Keep the fingers of the right hand extended and united, and do not move the elbow (*Rit. Cel. III ad 7; Ordo Missae; V. d. S. III, 317*).	
	Hands joined before the breast. Remain profoundly inclined (*Rit. Cel. III ad 7; De H. I, 261*).	
Loud (*l.c.*).	Remain profoundly inclined (*Rit. Cel. III ad 7*).	
	Remain profoundly inclined (*Rit. Cel. III ad 7*).	
	Stand erect. Hands joined before the breast (*Rit. Cel. III ad 7*)	
	Hands joined before the breast (*Ordo Missae; De H. I, 261*).	
	Make the large sign of the cross and at the same time say and distribute the words thus (*Rit. Cel. III ad 10; De H. I, 261*):	
Loud (*Rub. Gen. XVI*	At the forehead.	
	At the breast.	

Marg. No.	Coram SS.	Parts of the Mass
394		et remissionem
395		peccatorum nostrorum,
396		tribuat nobis omnipotens et misericors Dominus. S. Amen.
397		C. Deus tu conversus vivificabis nos. S. Et plebs tua laetabitur in te. C. Ostende nobis Domine misericordiam tuam. S. Et salutare tuum da nobis. C. Domine exaudi orationem meam. S. Et clamor meus ad te veniat. C. Dominus vobiscum. S. Et cum spiritu tuo.
398		Oremus,
399	INTROIT, KYRIE and GLORIA (Tit. IV)	
400		Aufer a nobis quaesumus Domine iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.
401	Genuflect (*In Cl. Com. XXX ad 27*).	

Voice	Ceremonies	De Requiem
ad 1).	At the left shoulder.	
	At the right shoulder.	
	Join the hands before the breast.	
	Medium inclination of the body. Hands joined before the breast (*Rit. Cel. III ad 10; De H. I, 262*).	
Loud (*l.c.*).	Extend and rejoin the hands before the breast. Keep the body still inclined (*Rit. Cel. III ad 10*).	
	INTROIT, KYRIE and GLORIA (Tit. IV)	
Secr. (*Rit. Cel. III ad 11*).	Hands joined before the breast (*De H. I, 263*). Ascend the steps to the middle of the altar, beginning with the right foot (*Rit. Cel. III ad 11; V. d. S. III, 319*). N.B. This prayer should be begun at the time the first step is taken and completed when the middle of the altar is reached (*Rit. Cel. l.c.; De H. I, 263*).	

Marg. No.	Coram SS.	Parts of the Mass
402		**Oramus te Domine per merita Sanctorum tuorum,**
403		**quorum reliquiae**
404		
405	Leave the hands extended on the altar, and	**hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.**
406	genuflect. Hands joined before the breast. Go to the Epistle corner (*In. Cl. Com. XXX ad 27*).	
407		INTROIT
408	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	At the name **Jesus.**

Voice	Ceremonies	De Requiem
Secr. (*Rit. Cel. IV ad 1*).	Hands joined on the altar. Medium inclination of the body (*Rit. Cel. IV ad 1; De H. I, 264*).	
	Hands extended on the altar (*Rit. Cel. l.c.*).	
	Kiss the altar in the middle (*Rit. Cel. IV ad 1; V. d. S. III, 319*).	
	Join the hands before the breast and go to the Epistle corner of the altar (*Rit. Cel. IV ad 2; De H. I, 264*).	
Loud *Rit. Cel. IV ad 2*).	Place the left hand on the breast, and with the right sign yourself with the large sign of the cross; while so doing read the opening words of the Introit (*Rit. Cel. IV ad 2; De H. I, 264*). Join the hands before the breast and continue the Introit (*Rit. Cel. l.c.*). Make no reverence if the name of **Jesus, Mary** or a **Saint** occurs while making the sign of the cross (*De H. I, 265*).	Place the left hand on the altar (*S. R. C. 2572 ad 25*), and with the right make the large sign of the cross over the missal (*Rit. Cel. XIII ad 1*). Join the hands before the breast (*Rit. Cel. IV ad 2*).
	Profound inclination of the head to the cross (*Rit. Cel. V ad 2; V. d. S. III, 320*).	

Marg. No.	Coram SS.	Parts of the Mass
409	Make no inclinations (*E. L. 1917, p. 636*).	At the name **Maria.**
410		At the name of the **Saint(s)** whose vigil or festal Mass is being celebrated, or feast commemorated, and within the octave if the feast has one.
411	Incline the head profoundly to the Blessed Sacrament (*De H. II*, 70).	**Gloria Patri, et Filio, et Spiritui sancto.**
412		**Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.**
413		
414		
415	Genuflect (*In. Cl. Com. XXX ad 27*).	

Voice	Ceremonies	De Requiem
	Medium inclination of the head to her image if it is in the principal place on the altar; otherwise to the missal (*Rit. Cel. V ad 2; Caer. Epis. Lib. II, c. VIII ad 46; S. R. C. 3767 ad 25; V. d. S. III, 320*).	
	Slight inclination of the head to the respective image if it is in the principal place on the altar; otherwise to the missal (*Rit. Cel. V. ad 2; S. R. C. 3767 ad 25; 4116 ad 1; 4281 ad 2; V. d. S. III, 320*).	Omit the inclinations (*V. d. S. III, 401*).
	Incline the head profoundly to the cross (*Rit. Cel. IV ad 2; E. L. 1909, p. 315; De H. I, 264*).	Omit (*Rit. Cel. XIII ad 1*).
	Face the missal (*De H. I, 264*).	
	Repeat the Introit to the Psalm exclusively, but make no sign of the cross. Observe the rules of reverences (M. Nos. 408, 409 and 410). Hands joined before the breast (*Rit. Cel. IV ad 2*).	
	Hands joined before the breast. Go to the middle of and face the altar (*Rit. Cel. IV ad 2*).	

Marg. No.	Coram SS.	Parts of the Mass
416		C. **Kyrie eleison.** S. Kyrie eleison. C. **Kyrie eleison.** S. Christe eleison. C. **Christe eleison.** S. Christe eleison. C. **Kyrie eleison.** S. Kyrie eleison. C. **Kyrie eleison.**

417 In some ferial Masses the orations and prophecies are read after the **Kyrie.** Genuflect if the Blessed Sacrament is exposed (*De H. II, 70*). Join the hands before the breast and go to the missal at the Epistle corner. At **Oremus,** extend and rejoin the hands before the breast, and at the same time make a profound inclination of the head to the cross (or to the Blessed Sacrament if exposed) (*Rit. Cel. V ad 4*). At **Flectamus genua** place the hands on the altar and genuflect towards the missal always (*S. R. C. 2859*). Hands extended before the breast, read

418		**Gloria in excelsis**
419	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	**Deo.**
420		**Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te.**
421	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	**Adoramus te.**

Voice	Ceremonies	De Requiem
Loud (*Rub. Gen. XVI ad 1*).	Stand facing the altar, with hands joined before the breast (*Rit. Cel. IV ad 2*).	

the oration(s) in a loud voice (*Rit. Cel. V ad 4; Rub. Gen. XVI ad 1*). At the end of each oration the server answers **Amen.** While reading the prophecies in a loud voice, place the hands on the missal (*Rub. Gen. XVI ad 1; Rit. Cel. V ad 4; V. d. S. III, 321*). At the end of each prophecy, except after the last (Daniel) on Saturdays of the *Quatuor Temporum*, the server answers **Deo Gratias.** Join the hands before the breast and go to the middle of the altar. Genuflect if the Blessed Sacrament is exposed (*De H. II, 70*).

Loud (*Rit. Cel. IV ad 3*).	Hands having been joined before the breast, extend, elevate (*Rit. Cel. IV ad 3*),	Omit (*Rit. Cel. XIII ad 1*).
	rejoin and lower them. Profound inclination of the head to the cross (*Rit. Cel. IV ad 3; V. d. S. III, 322*).	
	Stand erect. Hands joined before the breast (*Rit. Cel. IV ad 3*).	
	Profound inclination of the head to the cross (*Rit. Cel. IV ad 3*).	

Marg. No.	Coram SS.	Parts of the Mass
422		Glorificamus te.
423	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	Gratias agimus tibi
424		propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili unigenite
425	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	Jesu Christe.
426		Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi,
427	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	suscipe deprecationem nostram.
428		Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus,
429	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	Jesu Christe.

Voice	Ceremonies	De Requiem
	Stand erect. Hands joined before the breast (*Rit. Cel. IV ad 3*).	
	Profound inclination of the head to the cross (*Rit. Cel. IV ad 3; De H. I, 265*).	
	Stand erect. Hands joined before the breast (*Rit. Cel. IV ad 3*).	
	Profound inclination of the head to the cross (*Rit. Cel. IV ad 3; De H. I, 265*).	
	Stand erect. Hands joined before the breast (*Rit. Cel. IV ad 3*).	
	Profound inclination of the head to the cross (*Rit. Cel. IV ad 3; De H. I, 265*).	
	Stand erect. Hands joined before the breast (*Rit. Cel. IV ad 3*)	
	Profound inclination of the head to the cross (*Rit. Cel. IV ad 3; De H. I, 265*).	

Marg. No.	Coram SS.	Parts of the Mass
430		
431		Cum sancto
432		Spiritu,
433		in gloria
434		Dei Patris. Amen.
435	The ORATION(S) (Tit. V)	
436		
437	Genuflect (*In Cl. Com. XXX ad 27*).	
438		
439	Withdraw a little to the Gospel side and there turn *per dextram* and face the people obliquely (*In. Cl. Com. XXX ad 27*).	
440		**Dominus vobiscum.** S Et cum spiritu tuo.

Voice	Ceremonies	De Requiem
	Sign yourself with the large sign of the cross and at the same time say and distribute the words thus (*Rit. Cel. IV ad 3; V. d. S. III, 322*):	
	At the forehead.	
	At the breast.	
	At the left shoulder.	
	At the right shoulder.	
	The ORATION(S) (Tit. V).	
	Hands extended on the altar. Kiss the altar in the middle (*Rit. Cel. V ad 1; De H. I, 267*).	
	Stand erect. Hands joined before the breast. Eyes cast down (*Rit. Cel. V ad 1; De H. I, 267*).	
	Turn *per dextram* in the middle of the altar and face the people (*Rit. Cel. V ad 1*).	
Loud (*Rub. Gen. XVI ad 1*).	Extend and rejoin the hands before the breast (*Rit. Cel. V ad 1*).	

Marg. No.	Coram SS.	Parts of the Mass
441	Return to the middle of the altar over the same path. Genuflect. Join the hands before the breast (*In. Cl. Com. XXX ad 27; Rub. Gen. XVII ad 1; V. d. S. III, 459; Mart. I, 1, 369*).	
442		
443	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	**Oremus.**
444		The ORATION(S).
445	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	At the name **Jesus.**
446	No reverences (*E. L. 1917, p. 632*).	At the name **Maria.**

Voice	Ceremonies	De Requiem
	Go to the Epistle corner and face the missal (*Rit. Cel. V ad 1; V. d. S. III, 324*).	
Loud (*Rub. Gen. XVI ad 1*).	Extend and rejoin the hands before the breast and at the same time make a profound inclination of the head to the cross (*Rit. Cel. V ad 1; V. d. S. III, 324*). N.B. **Oremus** is said only before the first and second orations; only the first and last have a conclusion (*De H. I, 268*).	
Loud (*Rub. Gen. XVI ad 1*).	Face the missal. Hands extended before the breast (*Rit. Cel. V ad 1*).	
	Profound inclination of the head to the cross (*Rit. Cel. V ad 2; V. d. S. III, 273*).	
	Medium inclination of the head to the missal, or to her image if it is in the principal place on the altar (*Rit. Cel. V ad 2; S. R. C. 3767 ad 25; V. d. S. III, 273*).	

Marg. No.	Coram SS.	Parts of the Mass
447	No reverences (*R. L. 1917, p. 632*).	At the name of the **Saint(s)**, whose vigil or festal Mass is being celebrated, or feast commemorated, and within the octave if the feast has one.
448		At the names of the **pope** and **local bishop.**

449 If the conclusion ends: **Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus: per omnia etc.,** join the hands before the breast at **Per Dominum,** and make a profound inclination of the head to the cross (or to the Blessed Sacrament, if exposed) at **Jesum Christum.** Immediately turn to the missal and keep the hands joined before the breast unto the end of the conclusion (*Rit. Cel. V ad 1; De H. I, 268; II, 70*)

451	**From the EPISTLE to the OFFERTORY** (Tit. VI)	
452	At the name of **Jesus** make a profound inclination of the head to the Blessed Sacrament (*De H. II, 70*). Omit all other inclinations (*E. L. 1917, p. 632*). Make all genuflections to the Blessed Sacrament (*De H. II 70*).	THE EPISTLE, GRADUAL, ALLELUJA, TRACT, SEQUENCE.

Voice	Ceremonies	De Requiem
	Slight inclination of the head to the missal, or to the respective image if it is in the principal place on the altar (*Rit. Cel. V ad 2; S. R. C. 3767 ad 25; V. d. S. III, 274; S. R. C. 4116 ad 1; 4281 ad II*).	Omit the inclinations (*V. d. S. III, 401*).
	Slight inclination of the head to the missal (*Rit. Cel. V ad 2; S. R. C. 2049 ad 3; V. d. S. III, 325*).	

450 If the conclusion ends: **Qui tecum vivit et regnat in unitate Spiritus sancti Deus: per omnia** etc., or **Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per omnia etc.,** join the hands before the breast at **in unitate** and keep them joined unto the end (*Rit. Cel. V ad 1; De H. I, 268*)

From the EPISTLE to the OFFERTORY (Tit. VI)		
Loud (*Rit. Cel. VI ad 1*).	Place the hands on the missal or on the altar, so that the palms touch the missal; or hold the missal. At the end of the Epistle the server answers **Deo Gratias** (*Rit. Cel. VI ad 1*). Observe what has been stated above at M. Nos. 445, 446 and 447, regarding inclinations. No inclination is made at the name of a saint if it occurs in the title of the Epistle (*S. R. C. 3767 ad 25*). Make all genuflections towards the missal (*V. d. S. III, 329*).	

453 If there is no one to transfer the missal, the celebrant takes it, together with its stand, and places it on the Gospel side of the altar in such a way that the back of the missal stands obliquely to the rear corner of the mensa (*Rit. Cel. VI ad 1*). In passing the middle of the altar make a profound inclination of the head to the cross on the altar even if the Blessed Sacra-

Marg. No.	Coram SS.	Parts of the Mass
454	Elevate the eyes to the Blessed Sacrament (*In. Cl. Com. XXX ad 27*).	
455	Genuflect (*In. Cl. Com. XXX ad 27*).	
456		
457		**Munda cor meum, ac..... Dominum nostrum. Amen.**
458		**Jube Domine benedicere. Dominus..... suum. Amen.**

ment is in the Tabernacle, and to the Blessed Sacrament if it is exposed on the altar (*S. R. C. 3975 ad 2; 4198 ad 12; Rit. Cel. VI ad 1; V. d. S. III, 326*). Having placed the missal on the Gospel side, return to the middle of the altar, and if the Blessed Sacrament is exposed, genuflect

Voice	Ceremonies	De Requiem
	Hands joined before the breast (*De H. I, 273*). Go to the middle of and face the altar. Elevate the eyes to the cross and immediately cast them down (*Rit. Cel. VI ad 2*).	
	Incline the body profoundly. Keep the hands joined before the breast, but do not let them touch the altar (*Rit. Cel. VI ad 2*).	
Secr. (*Rit. Cel. VI ad 2*).	As at M. No. 456.	
	As at M. No. 456.	Omit (*Rit. Cel. XIII ad 1*).

Marg. No.	Coram SS.	Parts of the Mass
459	Genuflect (*In. Cl. Com. XXX ad 27*).	
460		
461		**Dominus vobiscum.** S. Et cum spiritu tuo.
462		**Sequentia** or **Initium**
463		**sancti**
464		**Evangelii**
465		**secundum N.**

Voice	Ceremonies	De Requiem
	Hands joined before the breast (*De H. I, 273*). Go to the missal and stand facing it squarely (*Rit. Cel. VI ad 2; De H. I, 273*).	
Loud (*Rit. Cel. VI ad 2*).	Hands joined before the breast. Stand facing the missal squarely (*Rit. Cel. VI ad 2; De H. l.c.*).	
Loud (*V. d. S.III, 330*).	Left hand on the missal (*S. R. C. 2572 ad 11*). With the thumb of the right hand make a small sign of the cross at the beginning of the Gospel text (*Rit. Cel. VI ad 2; Caer. Epis. Lib. II, c. VIII ad 46; V. d. S. III, 330*).	
	Left hand on the breast. With the thumb of the right hand make a small sign of the cross on the forehead (*Rit. Cel. VI ad 2; III ad 5; V. d. S. III, 330*).	
	Left hand on the breast. With the thumb of the right make a small sign of the cross on the lips (*Rit. Cel. VI ad 2; V. d. S. III, 330*).	
	Left hand on the breast. With the thumb of the right make a small sign of the cross on the breast (*Rit. Cel. VI ad 2; V. d. S. III, 330*).	

Marg. No.	Coram SS.	Parts of the Mass
466	At the name of **Jesus** make a profound inclination of the head to the Blessed Sacrament (*S. R. C. 3875 ad 4*). Make no other reverences of the head (*E. L. 1917, p. 636*). All genuflections are to be made to the Blessed Sacrament (*De H. I, 275*).	The GOSPEL At the end of the Gospel the server answers: **Laus tibi Christe.**
467		**Per Evangelica dicta**
468		
469		**deleantur nostra delicta.**
470		
471	Genuflect (*In. Cl. Com. XXX ad 27*).	

Voice	Ceremonies	De Requiem
Loud (*Rub. Gen. XVI ad 1*).	Face the missal squarely. Hands joined before the breast (*Rit. Cel. VI ad 2*). At the name **Jesus** make a profound inclination of the head to the missal (*Rit. Cel. VI ad 2; V. d. S. III, 331*). For the rule concerning inclinations at the names of **Maria** and of the **saint(s)**, see above at M. Nos. 446 and 447. No inclination when the saint's name occurs in the title (*S. R. C. 3767 ad 25*). Make all genuflections towards the missal (*Rit. Cel. VI ad 2; De H. I, 274*).	
Secr. (*Rub. Gen. XVI ad 1*).	With both hands take the missal from its stand, and elevate it; and at the same time incline the head slightly (*Rit. Cel. VI ad 2; E. L. 1909, p. 320*).	Omit (*Rit. Cel. VI ad 2; S. R. C. 2956 ad 10*)
	Kiss the Gospel at the beginning of the TEXT (*Rit. Cel. VI ad 2; De H. I, 274*).	
	Replace the missal on its stand (*E. L. 1909, p. 320; De H. I, 274*).	
	Place the missal, together with its stand, near the corporal. Join the hands before the breast. Go to the middle of and face the altar (*De H. I, 275*).	

472	The CREDO	
Marg. No.	Coram SS.	Parts of the Mass
473		Credo in unum
474	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	Deum.
475		Patrem omnipotentem, factorem coeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum
476	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	Jesum Christum,
477		Filium . . .

The CREDO		
Voice	**Ceremonies**	**De Requiem**
Loud (*Rub. Gen. XVI ad 1*).	Extend and elevate the hands (*Rit. Cel. VI ad 3*)	Omit (*Rit. Cel. XIII ad 1*).
	and rejoin and lower them into their original position; and at the same time make a profound inclination of the head to the cross (*Rit. Cel. VI ad 3; V. d. S. III, 333*).	
	Stand erect. Hands joined before the breast. (*Rit. Cel. VI ad 3.*)	
	Profound inclination of the head to the cross (*Rit. Cel. VI ad 3; V. d. S. III, 333*).	
	Stand erect. Hands joined before the breast (*Rit. Cel. VI ad 3*).	
	At **et incarnatus,** place the hands on the altar and begin to genuflect so that at **factus est** the genuflection is completed. Make no pause in the genuflection. (*Rit. Cel. VI ad 3; V. d. S. III, 333.*)	
	Stand erect. Hands joined before the breast. (*Rit. Cel. VI ad 3.*)	
	Profound inclination of the head to the cross (*Rit. Cel. VI ad 3; V. d. S. III, 333*).	

Marg. No.	Coram SS.	Parts of the Mass
481		et conglorificatur: . . .

Voice	Ceremonies	De Requiem
	Stand erect. Hands joined before the breast (*Rit. Cel. VI ad 3*).	
	Place the left hand on the breast and with the right make the large sign of the cross; at the same time say and distribute the words thus (*Rit. Cel. VI ad 3; V. d. S. III, 333*):	
	At the forehead.	
	At the breast.	
	At the left shoulder.	
	At the right shoulder.	
From the OFFERTORY to the CANON (Tit. VII)		
	Kiss the altar in the middle (*Rit. Cel. VII ad 1*).	
	Join the hands before the breast (*Rit. Cel. VII ad 1*).	
	Turn *per dextram* in the middle of the altar and face the people (*Rit. Cel. VII ad 1*).	
Loud (*De H. I, 276*).	Extend and rejoin the hands before the breast (*Rit. Cel. VII ad 1*).	

Marg. No.	Coram SS.	Parts of the Mass
493		
494	Genuflect (*In. Cl. Com. XXX ad 27*).	
495	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	**Oremus.**
496		THE OFFERTORY

497 Remove the veil from the chalice by taking it with both hands at the rear corners (*Rit. Cel. VII ad 2; De H. I, 278*). Place it on the mensa at the Epistle side near the corporal and the candlebar, and there fold it into three parts in such a way that the exterior portion corresponding in color with the Mass vestments, will be visible (*V. d. S. III, 336*).

498 Place the left hand on the altar, and with the right take the chalice at the node and place it on the Epistle side outside of the corporal and in front of the veil (*Rit. Cel. VII ad 2; De H. I, 278*).

499 N.B. When celebrating a second or third Mass on the same day with the same unpurified chalice: The chalice must never be placed on the altar linens, but should either be moved to the Epistle side within the corporal, or be placed on the pall, which is near the corporal at the Epistle side (*De H. I, 360*).

500 With the right hand remove the pall from the chalice and place it on the Epistle side either against the altar-card or on the veil (*Rit. Cel. VII ad 2; De H. I, 278*).

501 N.B. If there are hosts in the ciborium to be consecrated, or a large host in the lunula, open the ciborium or lunula

Voice	Ceremonies	De Requiem
	Return over the same path to the middle of and face the altar (*Rit. Cel. VII ad 1*).	
Loud (*De H. I, 276*).	Extend and rejoin the hands before the breast and at the same time make a profound inclination of the head to the cross (*Rit. Cel. VII ad 1; De H. I, 277*).	
Secr. (*Rub. Gen. XVI ad 1*).	Hands joined before the breast (*Rit. Cel. VII ad 1*).	

(*S. R. C. 3524 ad 6*), but do not elevate either (*Rit. Cel. VII ad 3*). The small hosts on the paten are to be elevated together with the large host of the Mass (*De H. I, 279*).

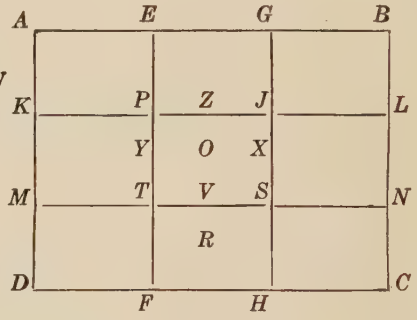
502 Between the thumb and other fingers of the right hand take the paten from the chalice and bring it into but over the middle of the corporal. There take the paten with both hands in such a way that the thumb, index and middle fingers of both hands are at the circumference of the paten and the other fingers joined beneath. Let the hands join from the little finger to the wrist. Then elevate the paten before the breast but not to such a height that it will hinder the celebrant from reading the prayer: **Suscipe sancte Pater.** The line of sight should be over and not under the paten (*De H. I, 278; V. d. S. III, 336*).

503 Elevate the eyes to the cross (or to the Blessed Sacrament if exposed) and immediately cast them down (*Mart. I, 1, 352; E. L. 1909, p. 324; De H. II, 70*). Then say secretly (*Rub. Gen. XVI ad 1; Rit. Cel. VII ad 2*): **Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero,**

pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.

504 Lower the paten to within about four inches above the corporal (*De H. I, 278*). Holding the paten in such a way that the thumbs are at the front portion of the circumference and the index fingers at the rear portion (the other fingers extended, united and joined), make the sign of the cross over the corporal with it, in the following manner (*Rit. Cel. VII ad 3; De H. I, 279*): *O* to *R*: *R* to *V*: *V* to *T*: *T* to *S*.

ABCD = corporal.
DC = front edge.
EF, GH, KL, MN = lines formed by folding the corporal.
MNCD = front fold.
O = center of corporal.
PJST = middle square.
R = center of front fold.
Z,X,V,Y = middle points on the sides of the middle square.



505 Tilt the rear portion of the paten down, and let the host slide gently into position as indicated by "*R*" (*Rit. Cel. VII ad 3; De H. I, 279; V. d. S. III, 337*). The foot of the crucifix on the host should be towards the front edge (*DC*) of the corporal (*V. d. S. III, 337*).

506 N.B. If there are other hosts on the paten, place them on the corporal between the chalice and the host of the Mass. If there is no room for them there, place them a little to the Gospel side (*De H. I, 279*).

507 Place the left hand on the altar. With the right place the paten halfway under the corporal at the Epistle side (at *L N* on the figure) (*Rit. Cel. VII ad 3; De H. I, 279*).

508 Cover the ciborium if there is one on the corporal (*Rit. Cel. VII ad 3; De H. I, 279*).

509 Genuflect if the Blessed Sacrament is exposed (*In. Cl. Com. XXX ad 28*).

510 Join the hands before the breast and go to the Epistle side of and face the altar. With the left hand take the chalice at the node (*Rit. Cel. VII ad 4; De H. I, 280*).

511 When purifying the chalice with the purificator (*Rit. Cel. VII ad 4*), press the middle of the purificator down to the bottom of the cup of the chalice with the fingers of the right hand, and with the thumb press the extremity of the purificator against the exterior of the cup (*De H. I, 281*). What has been stated in this paragraph, must be omitted when using the same unpurified chalice in the second or third Mass of the day (*De H. I, 360*).

512 It is well to protect the base of the chalice and the altar linens from drops of water and wine that might accidently be spilled (*S. R. C. 2572 ad 15*). Place the purificator over the left thumb in such a way that its extremities will hang down equally on both sides (*V. d. S. III, 337*). Take the chalice at the node between the thumb and other fingers of the left hand (*Rit. Cel. VII ad 4*). Let the extremities of the purificator cover the front portion of the base of the chalice (*V. d. S. III, 337*).

513 Place the chalice on the altar, holding it as above described (M. No. 512) (*De H. I, 281*).

514 N.B. When celebrating a second or third Mass on the same day with the same unpurified chalice, the chalice is not to be placed on the altar linens, but on the corporal, or on the pall, which is placed at the Epistle side, or held above the mensa of the altar (*De H. I, 360*).

515 Take the cruet of wine with the right hand and pour into the chalice such a quantity of wine as can be consumed in one *haustus* without any interruption (*Rit. Cel. VII ad 4; De H. I, 281*). It is well to pour the wine against the side of the cup so that it will not splash. Return the cruet to the server (*De H. I, 281; V. d. S. III, 337*).

Marg. No.	Coram SS.	Parts of the Mass
516		Deus, qui humanae substantiae
517		dignitatem mirabiliter condidisti, et mirabilius reformasti:
518		da nobis per hujus aquae et vini mysterium,
519		ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps,
520	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	Jesus Christus
521		Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus sancti Deus: per omnia saecula saeculorum. Amen.

Voice	Ceremonies	De Requiem
Secr. (*Rub. Gen. XVI ad 1*).	With the right hand make the sign of the cross over the cruet of water (*Rit. Cel. VII ad 4; V. d. S. III, 338*).	Omit the sign of the cross (*Rit. Cel. XIII, 1*).
	With the right hand take the cruet of water (*V. d. S. III, 338*).	
	Pour three or four drops of water into the chalice (*Rit. Cel. VII ad 4; V. d. S. III, 338*).	
	It is well to remove the drops of wine or water that have splashed against the interior side of the cup with the purificator wrapped around the index finger of the right hand (*S. R. C. 2572 ad 14; V. d. S. III, 338*). This should be omitted when celebrating a second or third Mass on the same day with the same unpurified chalice (*De H. I, 360*).	
	Join the hands before the breast and make a profound inclination of the head to the cross (*Rit. Cel. V ad 2; E. L. 1909, p. 325*).	
	Place the chalice near the corporal with the right hand (*Mart. I, 1, 352*). In case the chalice was not purified at the last Mass, be sure that it is either on the pall or corporal. Go to the middle of the altar and on the way remove the purificator from the index finger (*E. L. 1909, p. 325*).	

Marg. No.	Coram SS.	Parts of the Mass
522		
523	Genuflect (*In. Cl. Com. XXX ad 28*).	
524		
525	Eyes elevated to the Blessed Sacrament (*De H. II, 70*).	**Offerimus tibi Domine calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra, et totius mundi salute cum odore suavitatis ascendat. Amen.**
526		

Voice	Ceremonies	De Requiem
	Fold the purificator and place it over the uncovered portion of the paten. Let the ends of the purificator be towards the candle-bar. (*V. d. S. III, 338*).	
	Left hand on the altar. With the right hand take the chalice at the node and bring it in over the middle of the altar. There take hold of the base of the chalice with the left hand in such a way that the thumb is above and the other fingers below it. Holding the chalice thus, elevate it to such an height that the rim of the cup will be on a level with the eyes. (*Rit. Cel. VII ad 5; De H. I, 282; V. d. S. III, 338*).	
Secr. (*Rub. Gen. XVI ad 1*).	Eyes elevated to the cross (*Rit. Cel. VII ad 5*). Hands holding the chalice as just described (*Rit. Cel. l.c.; De H. I, 283*).	
	Lower the eyes. Lower the chalice to within four inches above the corporal, and still holding the chalice in the manner described, make the sign of the cross with it over the corporal thus (see figure): *Z* to *V*: *V* to *O*: *O* to *Y*: *Y* to *X*. Place the chalice on the corporal as indicated by *O*. (*Rit. Cel. VII ad 5; De H. I, 283*). It is well to place the left hand on the base of the chalice	

Marg. No.	Coram SS.	Parts of the Mass
526		
527		In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.
528		
529		Veni sanctificator omnipotens
530		aeterne Deus:
531		et benedic
532	Place the hands on the altar	hoc sacrificium tuo sancto nomini praeparatum.
533	and genuflect (*In. Cl. Com. XXX ad 28*).	
534		

Voice	Ceremonies	De Requiem
	whenever covering or removing the pall. Take the pall between the thumb and index finger of the right hand and cover the chalice with it (*Rit. Cel. VII ad 5; V. d. S. III, 339*).	
Secr. (*Rub. Gen. XVI ad 1*).	Hands joined in the middle on the front edge of the mensa. Medium inclination of the body. (*Rit. Cel. VII ad 5; De H. I, 284*).	
	Stand erect. Join the hands before the breast. (*Rit. Cel. VII ad 5*).	
Secr. (*Rub. Gen. XVI ad 1*).	Elevate the eyes and at the same time extend and elevate the hands (*Rit. Cel. VII ad 5; De H. I, 285*).	
	Cast the eyes down, and join and lower the hands into their original position (*Rit. Cel. l.c.; De H. l.c.*).	
	Left hand on the altar. With the right hand make the sign of the cross over the *oblata* (*vide* M. No. 258). (*Rit. Cel. VII ad 5; De H. I, 285*).	
	Join the hands before the breast (*De H. I, 285*).	
	Hands joined before the breast. Go to the Epistle corner of the altar. (*Rit. Cel. VII ad 6*).	

Marg. No.	Coram SS.	Parts of the Mass
535	Either remain on the suppedaneum or descend to the floor (*S. R. C. 2682 ad 46*). Turn *per sinistram* and face the people (*In. Cl. Com. XXX ad 28*).	
536		**Lavabo inter** . . . . .
537	Ascend the steps to the Epistle corner (*V. d. S. III, 460*).	. . . . .
538		. . . . . **benedicam te Domine.**
539	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	**Gloria Patri, et Filio, et Spiritui sancto.**
540		**Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.**
541	Genuflect (*In. Cl. Com. XXX ad 28*).	

Voice	Ceremonies	De Requiem
	Stand with the left side turned squarely towards the altar (*De H. I, 285*).	
Secr. (*Rub. Gen. XVI ad 1*).	Wash only the thumbs and index fingers; and dry them (*Rit. Cel. VII ad 6 and 7*).	
	Face the altar, and stand at the Epistle side with hands joined before the breast until the psalm has been completed (*De H. I, 285*).	
	Hands joined before the breast. Make a profound inclination of the head to the cross (*De H. I, 285*). N.B. The **Gloria Patri** is not said in Masses *de tempore* from Passion Sunday to Holy Saturday exclusive. (*Rit. Cel. VII ad 6*).	Omit (*Rit. Cel. XIII ad 1*). Go to the middle of and face the altar (*Rit. Cel. VII ad 7*).
	Hands joined before the breast. Go to the middle of and face the altar. (*Rit. Cel. VII ad 7; De H. I, 285*).	

Marg. No.	Coram SS.	Parts of the Mass
542	Elevate the eyes to the Blessed Sacrament and immediately cast them down (*Rit. Cel. VII ad 7; De H. II, 70*).	
543		**Suscipe sancta Trinitas**..... .... **Dominum nostrum. Amen.**
544		
545	Genuflect (*In. Cl. Com. XXX ad 28*).	
546	Withdraw a little to the Gospel side and there turn *per dextram* and face the people obliquely (*In. Cl. Com. XXX ad 28*).	
547		**Orate fratres:**
548	Retrace your steps to the middle of the altar and genuflect (*In. Cl. Com. XXX ad 28*).	**ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.** **S.** Suscipiat Dominus sacrificium de manibus tuis (*vel* meis) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. C. **Amen.**

Voice	Ceremonies	De Requiem
	Elevate the eyes to the cross and immediately cast them down (*Rit. Cel. VII ad 7; E. L. 1909, p. 327; V. d. S. III, 340*).	
Secr. (*Rit. Cel. VII ad 7*).	Medium inclination of the body during the entire prayer. Hands joined in the middle on the front edge of the mensa. (*Rit. Cel. VII ad 7; De H. I, 287*).	
	Hands extended on the altar. Kiss the altar in the middle. (*Rit. Cel. VII ad 7*).	
	Turn *per dextram* in the middle of the altar and face the people (*Rit. Cel. VII ad 7; V. d. S. III, 340*).	
Med. (*Rit. Cel. VII ad 7*).	Extend and rejoin the hands before the breast (*Rit. Cel. VII ad 7*).	
Secr. (*Rit. Cel. VII ad 7*).	Turn *per dextram* in the middle of the altar and (thus completing the circle) face the altar (*Rit. Cel. VII ad 7; De H. I, 288*).	

THE SECRET(S)

549 During the reading of the secret(s) the hands should be extended before the breast, and the celebrant stands facing the missal (*Rit. Cel. VII ad 7*). All up to the *per omnia saecula, etc.* of the last conclusion is said in a secret voice (*Rub. Gen. XVI ad 1*). Observe all rules as regards the inclinations of the head at the names of **Jesus, Maria,** the **saint(s),** and **pope,** as stated above at the Oration(s) before the Epistle: M. Nos. 445, 446, 447 and 448

Marg. No.	Coram SS.	Parts of the Mass
550		At **in unitate Spiritus sancti Deus** of the last conclusion.
551		C. **Per omnia saecula saeculorum.** S. Amen. C. **Dominus vobiscum.** S. Et cum spiritu tuo.
552		C. **Sursum corda.** S. Habemus ad Dominum.
553		C. **Gratias agamus Domino**
554	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	**Deo nostro.** S. Dignum et justum est.
555		Continuation of the Preface from **Vere dignum**..... .....to **dicentes.**

(*S. R. C. 3767 ad 25; E. L. 1917, p. 636; De H. I, 289*). The Secrets, if there are several, follow in the same order as the orations before the Epistle. The first secret and the last have a conclusion. At **Per Dominum** of each conclusion, join the hands before the breast, and at **Jesum Christum** make a profound inclination of the head to the cross (or to the Blessed Sacrament if exposed) (*Rit. Cel. VII ad 7; De H. I, 289; II, 70*). The hands should be joined before the breast during the entire first conclusion whenever there are two conclusions (*De H. I, 289*).

Voice	Ceremonies	De Requiem
Secr. (*Rub. Gen. XVI ad 1*).	Place the right hand on the altar, and with the left turn the pages of the missal to the Preface (*V. d. S. III, 341*).	
Loud (*Rit. Cel. VII ad 8*).	Hands extended on the altar (*Rit. Cel. VII ad 8*).	
	Hands extended before the breast (*Rit. Cel. VII ad 8*).	
	Join the hands before the breast (*Rit. Cel. VII ad 8*).	
	Elevate the eyes to the cross and immediately cast them down and at the same time make a profound inclination of the head to the cross (*Rit. Cel. VII ad 8; De H. I, 290; V. d. S. III, 340*).	
Loud (*Rub. Gen. XVI ad 1*).	Hands extended before the breast (*Rit. Cel. VII ad 8*). Observe the rules governing the inclinations of the head (*V. d. S. III, 341*).	

Marg. No.	Coram SS.	Parts of the Mass
556		Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt coeli, et terra gloria tua, Hosanna in excelsis.
557		
558		
559		Benedictus
560		qui venit
561		in nomine
562		Domini,
563		Hosanna in excelsis.
564		
565	From the CANON to the CONSECRATION	

N.B. From this part of the Mass to the purification of the chalice, the columns **Coram SS.** and **De Requiem** will be omitted

Voice	Ceremonies	De Requiem
Med. (*Rit. Cel. VII ad 8*).	Hands joined before the breast, but not on the altar. Medium inclination of the body. (*Rit. Cel. VII ad 8; De H. I, 290*).	
	Stand erect (*Rit. Cel. VII ad 8; V. d. S. III, 342*).	
	Sign yourself with the large sign of the cross, and at the same time say and distribute the words thus (*Rit. Cel. VII ad 8; V. d. S. III, 342*):	
	At the forehead.	
	At the breast.	
	At the left shoulder.	
	At the right shoulder.	
	Place the right hand on the altar. With the left turn the pages to the Canon. (*De H. I, 291*).	
From the CANON to the CONSECRATION		

because the changes are so few, and they can be easily entered in the columns **Parts of the Mass** and **Ceremonies.**

Marg. No.	Parts of the Mass
566	
567	Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus,
568	uti accepta habeas, et benedicas,
569	
570	haec
571	dona,
572	haec
573	munera,
574	haec sancta
575	sacrificia illibata,
576	in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae, et apostolicae fidei cultoribus.

Voice	Ceremonies
	Join the hands before the breast. Extend, elevate and rejoin the hands before the breast; and at the same time elevate the eyes to the cross (or to the Blessed Sacrament if exposed) and immediately cast them down. Join the hands in the middle of and on the front edge of the mensa. Incline the body profoundly (*Rit. Cel. VIII ad 1; V. d. S. III, 345*).
Secr. (*Rit. Cel. VIII ad 1*).	Body profoundly inclined and hands joined in the middle of and on the front edge of the mensa (*V. d. S. III, 345*).
	Extend the hands on the altar. Kiss the altar in the middle. Stand erect. Join the hands before the breast (*Rit. Cel. VIII ad 1; De H. I, 293*).
	Place the left hand on the altar. With the right hand make the sign of the cross over the *oblata;* and at the same time say and distribute the words thus (*Rit. Cel. VIII ad 1; V. d. S. III, 345*):
	Line over chalice and host (*vide* M. No. 258).
	Transverse line.
	Line over chalice and host.
	Transverse line.
	Line over chalice and host.
	Transverse line.
	Hands extended before the breast. At **N.** after **Papa Nostro** mention the reigning pope's name. At **N.** after **Antistite nostro** mention the local bishop's name (*Rit. Cel. VIII ad 2*). *Sede Apostolica vacante* omit **famulo tuo Papa nostro N., et,** and say **una cum Antistite nostro N.** In case the local bishop has died and the See is not yet filled, or when celebrating Mass in Rome, omit **et Antistite nostro N.** (*Rit. Cel. VIII ad 2; V. d. S. III, 346*). At the name of the reigning pope make a slight inclination of the head to the missal (*S. R. C. 3767 ad 25; De H. I, 293*).

Marg. No.	Parts of the Mass
577	Memento, Domine, famulorum, famularumque
578	tuarum N. et N.
579	MEMENTO FOR THE LIVING
580	et omnium circumstantium,..... .... aeterno Deo, vivo et vero.
581	Communicantes,..... .... auxilio.
582	Per eumdem Christum Dominum nostrum. Amen.
583	Hanc igitur oblationem..... ..... jubeas grege numerari.
584	Per Christum Dominum nostrum. Amen.
585	Quam oblationem tu Deus in omnibus,
586	quaesumus,

Voice	Ceremonies
Secr. (*Rub. Gen. XVI ad 1*).	At **Memento** begin to elevate the hands and
	join them near the chin (*Rit. Cel. VIII ad 3; De H. I, 295*).
	Incline the head profoundly. Hands joined as indicated just above. Eyes cast down and closed. Pray for the living (*Rit. Cel. VIII ad 3; V. d. S. III, 347; De H. I, 295*).
	Hands extended before the breast. Stand erect (*Rit. Cel. VIII ad 4; De H. I, 296*).
Secr. (*Rub. Gen. XVI ad 1*).	Hands extended before the breast. Observe the rules for the inclination of the head at the names of **Jesus, Maria** and the **saint**(s) (*vide* M. Nos. 445, 446, 447) (*Rit. Cel. VIII ad 4; S. R. C. 2572 ad 20; 4116 ad 1*).
	Join the hands before the breast (*Rit. Cel. VIII ad 4; De H. I, 298*).
Secr. (*Rub. Gen. XVI ad 1*).	Place the hands joined over the chalice and host, and then open them so that the thumbs remain crossed above the opened hand. Let the palms of the hands face the chalice and host. The tips of the fingers should be at about the center of the pall, but about two inches above it (*Rit. Cel. VIII ad 4; S. R. C. 1275 ad 5; De H. I, 299; V. d. S. III, 351*).
	Fold the hands over the chalice and then bring them into their original position joined before the breast (*Rit. Cel. VIII ad 4; De H. I, 299*).
Secr. (*Rub. (Gen. XVI ad 1*).	Hands joined before the breast (*Rit. Cel. VIII ad 4*).
	Place the left hand on the altar (*V. d. S. III, 352*).

Marg. No.	Parts of the Mass
587	
588	bene-
589	dictam,
590	adscri-
591	ptam,
592	ra-
593	tam,
594	rationabilem, acceptabilemque facere digneris: ut nobis
595	
596	Cor-
597	pus,
598	et
599	San-
600	guis
601	fiat dilectissimi Filii tui Domini nostri
602	Jesu Christi.

Voice	Ceremonies
	With the right hand make the sign of the cross over the *oblata* three times and at the same time say and distribute the words thus (*Rit. Cel. VIII ad 4; V. d. S. III, 352*) (*vide* M. No. 258):
	Line over chalice and host.
	Transverse line.
	Line over chalice and host.
	Transverse line.
	Line over chalice and host.
	Transverse line.
	Bring the right hand from the right side of the pall around to over the host (*V. d. S. III, 352*).
	Make the sign of the cross over the host and distribute the word thus (*Rit. Cel. VIII ad 4; V. d. S. III, 352*):
	Line perpendicular to the celebrant.
	Transverse line.
	Bring the right hand up over the front edge of the pall and there make the sign of the cross over the chalice; and at the same time say and distribute the word thus (*Rit. Cel. VIII ad 4; V. d. S. III, 352*):
	Line perpendicular to celebrant.
	Transverse line.
	Join the hands before the breast (*Rit. Cel. VIII ad 4*).
	Make a profound inclination of the head to the cross (or Blessed Sacrament if exposed) (*Rit. Cel. VIII ad 4; De H. I, 300; II, 70*).

Marg. No.	Parts of the Mass
603	Qui pridie quam pateretur,
604	
605	accepit panem
606	in sanctas, ac venerabiles manus suas,
607	et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem,
608	
609	tibi gratias agens,
610	
611	bene-

Voice	Ceremonies
Secr. (*Rit. Cel. VIII ad 4*).	If necessary, gently rub the thumbs and index fingers on the rear lateral folds of the corporal in order to remove any dust that may be adhering to them (*Rit. Cel. VIII ad 4*).
	If there are small hosts to be consecrated in a ciborium or chalice, uncover it and place the cover outside of the corporal (*Rit. Cel. VIII ad 5; De H. I, 302*). If the large host for Benediction is to be consecrated in the lunula, open the lunula (*S. R. C. 3524 ad 6*).
	With the index finger of the left hand press gently down on the right arm of the host so that its front edge will tilt upwards. With the thumb and index finger of the right hand take the host near the foot of the impressed crucifix (*Rit. Cel. VIII ad 4; V. d. S. III, 354*).
	Take the host near the foot of the crucifix with the thumb and index finger of the left hand. Let both thumbs and both index fingers touch each other. The other fingers should be united and joined and extended. Let the hands be joined as much as possible. Hold the host erect and the hands a little above the corporal (*Rit. Cel. VIII ad 4; V. d. S. III, 354*).
	Elevate the eyes to the cross (or to the Blessed Sacrament if exposed) (*Rit. Cel. VIII ad 4; V. d. S. III, 354*).
	Cast the eyes down (*V. d. S. III, 354*).
	Make a profound inclination of the head (*Rit. Cel. VIII ad 4; V. d. S. III, 354*).
	Let the left hand holding the host, rest on the corporal at the rear edge (T. S.) of the front fold (*De H. I, 302*). With the right hand make the sign of the cross over the host, and at the same time say and distribute the word thus (*Rit. Cel. VIII ad 4; De H. I, 302; V. d. S. III, 354*):
	Line perpendicular to celebrant.

Marg. No.	Parts of the Mass
612	dixit,
613	fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.
614	Hoc est enim corpus meum
615	
616	

Voice	Ceremonies
	Transverse line.
	With the right hand take the host as before, and hold it a little above the corporal. Place the elbows on the lateral parts of the front fold of the corporal. Incline the head profoundly (*Rit. Cel. VIII ad 5; De H. I, 303*).
	Pronounce the words attentively, continually, distinctly, reverently and secretly over the Host, and at the same time over all if there are many (*Rit. Cel. VIII ad 5 and 7*).
	Stand erect. Withdraw the elbows from the corporal. Place the hands, still holding the Host in the same manner, on the front fold of the corporal. Genuflect. Stand erect. Elevate the Host in a straight line to a little above the head and while so doing follow It with the eyes. Soon lower the Host. When It is near the corporal, withdraw the left hand, resting it, palm down, on the corporal. With the right hand place the Host in its original position on the corporal. Genuflect. Stand erect. Close the vessels containing other Hosts (*Rit. Cel. VIII ad 5 and 6; De H. I, 303*).
	N.B. From this time until the ablution of the fingers after Communion, the thumb and index finger of both hands are not to be separated except when touching the Host (*Rit. Cel. VIII ad 6*). Place the left hand on the base of the chalice and with the right remove the pall and place it either on the veil of the chalice or against the altar card at the Epistle side. N.B. When removing the pall from the chalice, or when covering it with the same, it is well to place the three free fingers of the left hand on the base in order to steady it. When the thumb and index finger are joined, take the pall between the index and middle fingers (*Rit. Cel. VIII ad 6; De H. I, 307*).

Marg. No.	Parts of the Mass
617	Simili modo postquam coenatum est,
618	accipiens et hunc praeclarum Calicem in sanctas, ac venerabiles manus suas:
619	item tibi gratias agens,
620	
621	bene-
622	dixit,
623	deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.
624	Hic est enim calix sanguinis..... .....peccatorum.
625	Haec quotiescumque feceritis, in mei memoriam facietis.

Voice	Ceremonies
Secr. (*Rub. Gen. XVI ad 1*).	Bring the thumb and index finger of both hands up over the cup of the chalice and there gently rub them together so as to remove any Particles that may be adhering. Let the palms of the hands face the exterior of the cup (*Rit. Cel. VIII ad 7; De H. I, 307; V. d. S. III, 356*).
	Take the chalice in such a way that the right hand will be above the node and the left hand below it. Elevate the chalice about four inches, and immediately replace it on the corporal (*Rit. Cel. VIII ad 7; De H. I, 308*).
	Make a profound inclination of the head to the Host (*Rit. Cel. l.c.; De H. I, 308*).
	Hold the chalice with the left hand above the node. With the right hand make the sign of the cross over the chalice and at the same time say and distribute the word thus (*Rit. Cel. VIII ad 7; V. d. S. III, 357*):
	Line perpendicular to the celebrant.
	Transverse line.
	With the right hand take the chalice at the node; and with the left take the chalice in such a way that the thumb and index finger are above the base and the other fingers below it. Elevate the chalice a little and incline it towards you. Place the elbows on the lateral parts of the front fold of the corporal. Incline the head profoundly (*Rit. Cel. VIII ad 7; De H. I, 308; V. d. S. III, 357*).
	Pronounce the words attentively, distinctly, continually, reverently and secretly (*Rit. Cel. VIII ad 5 and 7*).
Secr. (*Rit. Cel. VIII ad 7*).	Replace the chalice in the middle of the corporal. Stand erect. Hands on the corporal. Genuflect. Stand erect (*Rit. Cel. VIII ad 7; De H. I, 308*).

Marg. No.	Parts of the Mass
626	
627	From the CONSECRATION to the PATER NOSTER (Tit. IX)
628	Unde et memores, Domine,..... .....majestati tuae
629	de tuis donis, ac datis,
630	
631	hostiam
632	puram,
633	hostiam
634	sanctam,
635	hostiam
636	immaculatam,
637	

Voice	Ceremonies
	With the right hand take the chalice at the node; and with the left take the chalice at the base in such a way that the thumb and index finger will be above and the other fingers below it. Elevate the chalice in a straight line over the corporal to such a height that the cup can be seen above your head. Follow the chalice with the eyes. Soon lower the chalice in a straight line and place it in its original position on the corporal. Place the left hand on the base of the chalice; and with the right cover the chalice with the pall. Genuflect (*Rit. Cel. VIII ad 7; De H. I, 308*).
	From the CONSECRATION to the PATER NOSTER (Tit. IX)
Secr. (*Rit. Cel. IX ad 1*).	Hands extended before the breast (*Rit. Cel. IX ad 1*).
	Hands joined before the breast (*Rit. Cel. IX ad 1*).
	Place the left hand on the corporal and with the right make the sign of the cross three times over the *oblata* (*vide* M. No. 258), and at the same time say and distribute the words thus (*Rit. Cel. IX ad 1; V. d. S. III, 360*):
	Line over chalice and Host.
	Transverse line.
	Line over chalice and Host.
	Transverse line.
	Line over chalice and Host.
	Transverse line.
	Bring the right hand from the right side of the pall to over the Host. Make the sign of the cross over It and at the same time say and distribute the words thus (*Rit. Cel. IX ad 1; V. d. S. III, 360*):

Marg. No.	Parts of the Mass
638	Panem
639	sanctum
640	vitae aeternae, et
641	Calicem
642	salutis
643	perpetuae.
644	Supra quae propitio..... ....immaculatam hostiam.
645	
646	Supplices te rogamus,..... .....ut quotquot,
647	
648	ex hac altaris participatione,
649	sacrosanctum Filii tui,
650	

Voice	Ceremonies
	Line perpendicular to celebrant.
	Transverse line.
	Elevate the right hand to over the chalice. Make the sign of the cross over it and at the same time say and distribute the words thus (*Rit. Cel. IX ad 1; V. d. S. III, 360*):
	Line perpendicular to celebrant.
	Transverse line.
Secr. (*Rub. Gen. XVI ad 1*).	Hands extended before the breast (*Rit. Cel. IX ad 1*).
	Join the hands and place them on the altar in the middle at the front edge of the mensa, but outside of the corporal (*S. R. C. 2572 ad 21*). Incline the body profoundly (*Rit. Cel. IX ad 1; De H. I, 310*).
Secr. (*Rub. Gen. XVI ad 1*).	Hands and body in the positions as stated just above (*Rit. Cel. IX ad 1*).
	Extend the hands on the altar (*V. d. S. III, 361*).
	Kiss the altar in the middle in front of the Host (*Rit. Cel. IX ad 1; De H. I, 310*).
	Join the hands before the breast (*Rit. Cel. IX ad 1; V. d. S. III, 361*).
	Place the left hand on the corporal. With the right make the sign of the cross over the Host and at the same time say and distribute the word thus (*Rit. Cel. IX ad 1; V. d. S. III, 361*):

Marg. No.	Parts of the Mass
651	Cor-
652	pus,
653	et
654	San-
655	guinem
656	sumpserimus,
657	omni benedictione
658	coelesti
659	et gratia
660	repleamur.
661	Per eumdem Christum Dominum nostrum. Amen.
662	Memento etiam, Domine, famulorum, famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt
663	in somno pacis.
664	MEMENTO FOR THE DEAD
665	Ipsis, Domine, et omnibus .... deprecamur.

Voice	Ceremonies
	Line perpendicular to celebrant.
	Transverse line.
	Bring the right hand up over the pall. Make the sign of the cross over the chalice and at the same time say and distribute the word thus (*Rit. Cel. IX ad 1; De H. I, 311*):
	Line perpendicular to celebrant.
	Transverse line.
	Place the left hand on the breast. With the right sign yourself with the large sign of the cross and at the same time say and distribute the words thus (*Rit. Cel. IX ad 1; De H. I, 311*):
	At the forehead.
	At the breast.
	At the left shoulder.
	At the right shoulder.
	Join the hands before the breast (*Rit. Cel. IX ad 1*).
Secr. (*Rub. Gen. XVI ad 1*).	At **Memento** begin to extend the hands. Elevate them gradually and
	unite them near but below the chin (*Rit. Cel. IX ad 2; De H. I, 311*).
	Head profoundly inclined. Eyes fixed on the Blessed Sacrament. Pray for the dead. N.B. Nowadays the **N. et N.** is omitted, and the prayer is said without any interruption (*Rit. Cel. IX ad 2; V. d. S. III, 362*).
	Stand erect. Hands extended before the breast (*Rit. Cel. IX ad 2*).

Marg. No.	Parts of the Mass
666	Per eumdem Christum Dominum nostrum. Amen.
667	Nobis quoque peccatoribus
668	famulis tuis, de multitudine..... ....admitte.
669	Per Christum Dominum nostrum.
670	Per quem haec omnia, Domine, semper
671	bona creas,
672	sancti-
673	ficas,
674	vivi-
675	ficas,
676	bene-
677	dicis,

Voice	Ceremonies
	Join the hands before the breast. Make a profound inclination of the head to the Blessed Sacrament (*Rit. Cel. IX ad 2; De H. I, 312; V. d. S. III, 362*).
Med. (*Rit. Cel. IX ad 3*).	Place the left hand on the corporal. With the little, ring and middle fingers of the right hand, strike the breast (*Rit. Cel. IX ad 3; De H. I, 314*).
Secr. (*Rit. Cel. IX ad 3*).	Hands extended before the breast (*Rit. Cel. IX ad 3*). The rule for the inclination of the head at the name of the saint(s) must be observed here (*vide* M. No. 447), but not if the Blessed Sacrament is exposed. (*E. L. 1917, p. 636; V. d. S. III, 364; S. R. C. 3767 ad 25*).
	Join the hands before the breast (*Rit. Cel. IX ad 3; De H. I, 314*).
Secr. (*Rub. Gen. XVI ad 1*).	Hands joined before the breast (*De H. I, 314*).
	Place the left hand on the corporal (*V. d. S. III, 365*). With the right hand make the sign of the cross three times over the *oblata*, and at the same time say and distribute the words thus (*Rit. Cel. IX ad 3; V. d. S. III, 365*):
	Line over chalice and Host.
	Transverse line.
	Line over chalice and Host.
	Transverse line.
	Line over chalice and Host.
	Transverse line.

Marg. No.	Parts of the Mass
678	et praestas nobis.
679	Per
680	ipsum,
681	et cum
682	ipso,
683	et in
684	ipso,
685	est tibi Deo
686	Pa-
687	tri
688	omnipotenti, in unitate

Voice	Ceremonies
	Place the left hand on the base of the chalice. With the right hand remove the pall and place it either on the veil or against the altar-card. Genuflect. Take the Host at the left arm of the impressed image, but in the same manner as at the Consecration (*vide* M. No. 605). With the left hand take the chalice at the node. With the right bring the Host up over the cup of the chalice. The other fingers of the right hand should be extended and united, and the palm of the hand facing the side of the cup. Holding the Host erect, make the sign of the cross with It three times over, but within the limits of the cup of the chalice; and at the same time say and distribute the words thus (*Rit. Cel. IX ad 3; De H. I, 314; V. d. S. III, 365*):
Secr. (*Rub. Gen. XVI ad 1*).	Line perpendicular to celebrant.
	Transverse line.
	Line perpendicular to celebrant.
	Transverse line.
	Line perpendicular to celebrant.
	Transverse line.
	Still hold the chalice with the left hand at the node. With the right hand still held at the same height, make two signs of the cross with the Host between the brim of the cup of the chalice and the breast. The size of the crosses is to be the same as of those made over the cup. While making the two signs of the cross, say and distribute the words thus (*Rit. Cel. IX ad 3; De H. I, 315; V. d. S. III, 366*):
	Line from chalice towards celebrant.
	Transverse line.
	While bringing the right hand into position for the next cross.

Marg. No.	Parts of the Mass
689	Spiritus
690	sancti,
691	
692	omnis honor, et gloria.
693	
694	From the PATER NOSTER to the COMMUNIO (Tit. X)
695	Per omnia saecula saeculorum. S. Amen.
696	Oremus.
697	Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere.

Voice	Ceremonies
	Line from chalice towards celebrant.
	Transverse line.
	Hold the Host a little above the cup of the chalice (*De H. I, 315*).
	Elevate the chalice and Host together to the height of about four inches, and immediately lower the chalice into its original position on the corporal (*Rit. Cel. I X ad 3; De H. I, 315*).
	Replace the Host in its original position on the corporal. Gently rub the thumb and index finger of both hands together over the cup of the chalice, in order to remove, if necessary, any particles that may be adhering to them. Place the left hand on the base of the chalice. With the right hand cover the chalice with the pall. Genuflect. Stand erect. (*Rit. Cel. I X ad 3; De H. I, 315*)
From the PATER NOSTER to the COMMUNIO (Tit. X)	
Loud (*Rit. Cel. X ad 1*).	Hands extended on the corporal (*Rit. Cel. X ad 1*).
Loud (*De H. I, 317*).	Join the hands before the breast. Make a profound inclination of the head to the Blessed Sacrament. (*Rit. Cel. X ad 1; De H. I, 317*).
Loud (*Rub. Gen. XVI ad 1*).	Hands joined before the breast (*Rit. Cel. X ad 1*).

Marg. No.	Parts of the Mass
698	Pater noster, qui es in coelis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. S. Sed libera nos a malo.
699	Amen.
700	
701	Libera nos, quaesumus Domine, ...Andrea,
702	et omnibus Sanctis,
703	
704	da propitius

Voice	Ceremonies
Loud (*Rub. Gen. XVI ad 1*).	Hands extended before the breast. Eyes fixed on the Blessed Sacrament. (*Rit. Cel. X ad 1*).
Secr. (*Rit. Cel. X ad 1*).	
	Remove the paten from under the corporal with the right hand. Hold the paten firmly with the three fingers of the left hand. With the right purify the paten by gently rubbing the purificator over the concave surface. Take the paten with the right hand and stand it on edge with the concave side turned towards the Host. The paten should be outside of the corporal. Let the palm of the hand rest on the rim of the paten. Left hand on the corporal. (*Rit. Cel. X ad 1; V. d. S. III, 369*).
Secr. (*Rit. Cel. X ad 1*).	Left hand on the corporal. Right hand holding the paten in manner just described above (M. No. 700). The rules for the inclination of the head at the name(s) of saint(s), whose feast is being celebrated or commemorated, should be observed (*vide* M. No. 447) (*S. R. C. 3767 ad 25; Rit. Cel. X ad 1*).
	Place the left hand on the breast (*De H. I, 318*).
	With the right hand holding the paten, sign yourself with the large sign of the cross (let the rim of the paten touch the parts mentioned), and at the same time say and distribute the words thus (*Rit. Cel. X ad 2; De H. I, 318*):
	At the forehead.

Marg. No.	Parts of the Mass
705	pacem
706	in diebus
707	nostris:
708	
709	ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.
710	Per eumdem Dominum nostrum Jesum Christum Filium tuum.
711	
712	Qui tecum vivit et regnat

Voice	Ceremonies
	At the breast.
	At the left shoulder.
	At the right shoulder.
	Kiss the paten at its rim near the index finger of the right hand (*Rit. Cel. X ad 2; S. R. C. 1711 ad 5; V. d. S. III, 370*).
	With the index finger of the left hand gently press the right arm of the impressed image on the Host down. With the right hand place the paten under the Host. Place the paten, together with the Host, out of the center of the corporal and a little to the Epistle side near the base of the chalice. Place the left hand on the base of the chalice and with the right remove the pall. Genuflect. With the index finger of the right hand gently move the Host towards that edge of the paten, which is nearest the center of the corporal. Take the Host from the paten between the thumb and index finger of the left hand. Then transfer It to the right hand and bring It up over the cup of the chalice. There take the Host also with the thumb and index finger of the left hand. (*Rit. Cel. X ad 2; V. d. S. III, 371*).
	Divide the Host into two equal parts, beginning at that part which is near the top of the image (*Rit. Cel. X ad 2; V. d. S. III, 372*). Make a profound inclination of the head at **Jesum Christum** to the Blessed Sacrament (*l.c.*).
	Place that part of the Host held in the right hand, in the middle of the paten (*Rit. Cel. X ad 2; V. d. S. III, 372*).
	With the thumb and index finger of the right hand break off a small portion (about one-third) from the lower part of the half, which is held in the left hand (*Rit. Cel. X ad 2; S. R. C. 1275 ad 6; De H. I, 320*).

Marg. No.	Parts of the Mass
713	in unitate Spiritus sancti Deus.
714	Per omnia saecula saeculorum. S. Amen.
715	
716	Pax
717	Domini
718	sit
719	semper
720	vobis-
721	cum.
722	S. Et cum spiritu tuo.
723	Haec commixtio, et consecratio .... aeternam. Amen.
724	

Voice	Ceremonies
	Hold the smaller portion of the Host above the chalice with the right hand. With the left hand place the larger part on the paten in such a way that the Host will have almost its former appearance of rotundity. (*Rit. Cel. X ad 2; V. d. S. III, 372*).
Loud (*Rit. Cel. X ad 2*).	Left hand holding the chalice at the node. Right hand holding the Particle above the cup of the chalice. (*Rit. Cel. X ad 2; De H. I, 321*).
	With the right hand holding the Particle, make three signs of the cross over but within the limits of the circumference of the cup of the chalice, and at the same time say and distribute the words thus (*Rit. Cel. X ad 2; V. d. S. III, 372*):
Loud (*Rub. Gen. XVI ad 1*).	Line perpendicular to celebrant. Transverse line. Line perpendicular to celebrant. Transverse line. Line perpendicular to celebrant. Transverse line.
Secr. (*Rit. Cel. X ad 2*).	Let the Particle fall gently into the chalice. Make a profound inclination of the head at **Jesu Christi** (*Rit. Cel. X ad 2; V ad 2*).
	Gently rub the thumb and index finger of both hands together over the cup of the chalice so as to remove, if necessary, any Particles that may be adhering to them. Place the left hand on the base of the chalice and with the right cover the chalice with the pall. Genuflect. Stand erect. (*Rit. Cel. X ad 2; V. d. S. III, 372*).

Marg. No.	Parts of the Mass
725	**Agnus Dei, qui tollis peccata mundi,**
726	**miserere nobis.** In a *Missa de Requiem* omit the above and say in its place: **dona eis requiem** (*Rit. Cel. XIII ad 1*).
727	**Agnus Dei, qui tollis peccata mundi,**
728	**miserere nobis.** In a *Missa de Requiem* omit the above and say in its place: **dona eis requiem** (*Rit. Cel. XIII ad 1*).
729	**Agnus Dei, qui tollis peccata mundi,**
730	**dona nobis pacem.** In a *Missa de Requiem* omit the above and in its place say: **dona eis requiem sempiternam** (*Rit. Cel. XIII ad 1*).
731	**Domine Jesu Christe, qui dixisti**..... .....**Amen.**
732	**Domine Jesu Christe, Fili Dei vivi,**..... .....**Amen.**
733	**Perceptio Corporis tui,**.....**Amen.**
734	

Voice	Ceremonies
Loud (*Rit. Cel. X ad 2*).	Hands joined before the breast. Head profoundly inclined to the Blessed Sacrament (*Rit. Cel. X ad 2*). N.B. In a *Missa de Requiem* keep the hands joined before the breast and the head profoundly inclined during the entire three *Agnus Dei's* (*Rit. Cel. XIII ad 1*).
	Left hand on the corporal. Strike the breast gently with the three extended fingers of the right hand. (*Rit. Cel. X ad 2; V. d. S. III, 373*).
	Left hand on the corporal. Withdraw the right hand from the breast. (*V. d. S. III, 373*).
	Left hand on the corporal. Strike the breast gently with the three extended fingers of the right hand. (*Rit. Cel. X ad 2; V. d. S. III, 373*).
	Left hand on the corporal. Withdraw the right hand from the breast. (*V. d. S. III, 373*).
	Left hand on the corporal. Strike the breast gently with the three extended fingers of the right hand. (*Rit. Cel. X ad 2; V. d. S. III, 373*).
Secr. (*Rit. Cel. X ad 3*).	Hands joined on the altar in the middle of the front edge of the mensa. Medium inclination of the body. Eyes fixed on the Blessed Sacrament. (*Rit. Cel. X ad 3; S. R. C. 2572 ad 21*). N.B. In a *Missa de Requiem* the prayer: **Domine Jesu Christe, qui dixisti, etc.,** is omitted (*Rit. Cel. X ad 4*).
	Stand erect. Hands extended on the corporal. Genuflect. (*Rit. Cel. X ad 4*).

Marg. No.	Parts of the Mass
735	Panem coelestem accipiam, et nomen Domini invocabo.
736	
737	Domine, non sum dignus,
738	ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.
739	

Voice	Ceremonies
Secr. (*Rit. Cel. X ad 4*).	Arising from the genuflection (*Rit. Cel. X ad 4; De H. I, 324; V. d. S. III, 375*).
	Stand erect. With the index finger of the left hand, move both parts of the Host to the edge of that part of the paten, which is nearest the center of the corporal. With the right hand take both parts of the Host from the paten and place them between the thumb and index finger of the left hand in such a way that the Host will appear round. Let the thumb and index finger of the left hand be out of the center of the Host towards the lower edge. With the right hand place the paten between the index and middle fingers of the left hand. Hold the paten together with the Host, over the middle of the front fold of the corporal and about four inches above it, so that neither the arm, fingers or paten touch the corporal. Medium inclination of the body. (*Rit. Cel. X ad 4; De H. I, 324*).
Med. (*Rit. Cel. X ad 4*).	Strike the breast gently with the three extended fingers of the right hand (*Rit. Cel. X ad 4; De H. I, 325*).
Secr. (*Rit. Cel. X ad 4*).	Withdraw the hand from the breast without any motion of the arm (*V. d. S. III, 375*).
	Repeat the **Domine . . . anima mea,** twice more and each time do as stated above at M. Nos. 737 and 738 (*Rit. Cel. X ad 4*).

Marg. No.	Parts of the Mass
740	
741	Corpus Domini nostri Jesu Christi
742	custodiat animam meam in vitam aeternam. Amen.
743	

Voice	Ceremonies
	After the last **anima mea,** stand erect. With the thumb and index finger of the right hand place one part of the Host over the other. Take the Host thus arranged, between the thumb and index finger of the right hand, which should be at the foot of the impressed image. Elevate the Host above the paten to the height of the top of the breast. With the right hand holding the Host, make the large sign of the cross, and at the same time say and distribute the words thus (*Rit. Cel. X ad 4; V. d. S. III, 376*):
Secr. (*Rub. Gen. XVI ad 1*).	Line from the height of the top of the breast to the paten. Make a profound inclination of the head at **Jesu Christi.** (*Rit. Cel. X ad 4; S. R. C. 2850 ad 1; V. d. S. III, 376*).
	Transverse line, but within the limits of the paten (*Rit. Cel. X ad 4; V. d. S. III, 376*).
	Make a medium inclination of the body. Place the elbows on the altar. Hold the paten above the corporal as stated above. Consume the Host. Stand erect. Place the paten on the front fold of the corporal to the Gospel side. Gently rub the thumbs and index fingers together over the paten in order to remove, if necessary, any Particles that may be adhering. Join the hands before, but not touching the face, at about the height of the nose. Mediate. (*Rit. Cel. X ad 4; De H. I, 326; V. d. S. III, 376*).

744 After having made the required meditation:

N.B. What is stated below in the following paragraphs at 1°, 2°, 3°, and 4°, is based on the assumption that Holy Communion will not be distributed to the faithful during Mass.

745 1° If small Hosts have been consecrated on the corporal for future, and not immediate, use, genuflect; with the left hand hold the ciborium, and with the thumb and index finger of the right, put the Hosts into the ciborium; cover the ciborium and then put its veil over it; open the tabernacle; put the ciborium into the tabernacle; genuflect; close the tabernacle (*Rit. Cel. X ad 5; De H. I, 351; V. d. S. III, 493*).

746 2° If the small Hosts, which have been consecrated on the corporal for future, and not immediate, use, are to be put into a ciborium, which is in the tabernacle and which is not purified nor contains whole Hosts, open the tabernacle; genuflect if the Blessed Sacrament is preserved within; remove the ciborium and place it on the corporal; remove its cover and veil; remove the pall from the chalice; with the left hand hold the ciborium, and with the thumb and index finger of the right, purify the ciborium and put the Sacred Particles into the chalice so that they may be consumed at the communion of the Chalice; genuflect; with the left hand hold the ciborium, and with the thumb and index finger of the right put the small Hosts into the ciborium; close the ciborium and cover it with its veil; put the ciborium into the tabernacle; genuflect; close the tabernacle (*Rit. Cel. X ad 5; De H. I, 351 and 355; V. d. S. III, 493 and 498*).

747 **Remember:** Old Hosts may not be mixed with the new (*Rit. Rom. Tit. IV, c. 1 ad 7; De H. I, 354*).

748 The ciborium may be purified in the manner mentioned above at M. No. 746, even if it is not to be used immediately. Purifying the ciborium at this part of the Mass is especially advantageous in the case of binating, i.e., when the Mass, which is being celebrated, is not your last Mass in the same church on that day (*vide De H. I, 355, 356*).

749 3° If small Hosts have been consecrated in the ciborium for future, and not immediate, use, cover the ciborium with its veil; open the tabernacle; genuflect, if the Blessed Sacrament is preserved within; put the ciborium into the tabernacle; genuflect; close the tabernacle (*De H. I, 352; V. d. S. III, 493*).

750 4° If a large Host for Exposition and Benediction has been consecrated:

A, **on the corporal:** open the lunula; genuflect; arrange the Host in the lunula by means of the thumb and index finger of the right hand; put the lunula into the pyx or ostensorium as the case may require; cover it with its veil; put the vessel containing the Blessed Sacrament, into the tabernacle, unless it is to be left on the altar; genuflect; close the tabernacle (*V. d. S. III, 492; De H. I, 352*). N.B. If the Host is well protected on all sides, it is not necessary to put it into a pyx. The glasses of the lunula must not touch the Host (*S. R. C. 3974*).

B, **in the lunula:** genuflect; put the lunula into the ostensorium, unless circumstances require otherwise; cover it with its veil; put it into the tabernacle; genuflect; close the tabernacle (*De H. I, 352; V. d. S. III, 492*).

C, **in the pyx:** cover the pyx with its veil; open the tabernacle; genuflect if the Blessed Sacrament is preserved within; put the pyx into the tabernacle; genuflect; close the tabernacle (*De H. I, 352; V. d. S. III, 492*).

751 If there is no tabernacle on the altar, place the vessel containing the Blessed Sacrament, in the middle of the corporal. The chalice, after the ablution of the fingers, is covered and placed out of the center of the altar towards the Gospel side (*De H. I, 352*). The rubrics to be followed in this case, even if the Blessed Sacrament is veiled, are the same as those of the Mass *Coram Sanctissimo* (*In. Cl. Com. XXX ad 30; V. d. S. III, 496*).

Marg. No.	Parts of the Mass
752	Quid retribuam Domino pro omnibus, quae retribuit mihi?
753	Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.
754	
755	Sanguis Domini nostri Jesu Christi
756	custodiat animam meam in vitam aeternam. Amen.

Voice	Ceremonies
Secr. (*Rit. Cel. X ad 4*).	Put left hand on the base of the chalice, and with the right remove the pall from the chalice. Genuflect. Take the paten with the left hand, and if there are any Particles of the Host on it, bring it up above the cup of the chalice, and by means of the thumb and index finger of the right hand, remove them into the chalice. If there are any Particles on the corporal, take the paten in the right hand and collect them. (It is well to make this a rule, for it often happens that the Particles are not readily seen.) N.B. If small Hosts have been consecrated on the corporal for immediate distribution, do not collect the fragments now (*De H. I, 352*). Rub the thumb and index finger of the right hand gently together over the cup of the chalice so as to remove any Particles that may be adhering. Place the left hand, holding the paten, on the corporal. (*Rit. Cel. X ad 4 and 5; De H. I, 328; V. d. S. III, 377*).
	Right hand holding the chalice at the node (*Rit. Cel. X ad 5*).
	With the chalice sign yourself with the sign of the cross, and at the same time say and distribute the words thus (*Rit. Cel. X ad 5; De H. I, 330; V. d. S. III, 380*):
Secr. (*Rub. Gen. XVI ad 1*).	Line from the top of the breast to within a little distance from the corporal. Incline the head profoundly at **Jesu Christi** (*S. R. C. 2850 ad 1*). (*Rit. Cel. X ad 5; V. d. S. III, 380*).
	Transverse line whose length is the width of the breast (*V. d. S. III, 381*).

Marg. No.	Parts of the Mass
757	

758 If Holy Communion is to be distributed within the Mass, or the Sacred Particles are to be renewed, place the chalice and paten on the corporal towards the Gospel side. Cover the chalice with the pall (*De H. I, 336, 352*).

759 1° To renew the large Host, which was consecrated for Exposition and Benediction: Open the tabernacle; genuflect; take out the vessel containing the Blessed Sacrament; open it; genuflect; remove the large Host and divide it over the paten into two parts; place one part over the other; hold the paten in the left hand and the Host in the right; consume the Host; purify the lunula over the paten; genuflect; put the large Host just consecrated, into the lunula, and the lunula into the pyx or ostensorium as the case may require; cover it with its veil; put it into the tabernacle, unless circumstances require otherwise; genuflect; close the tabernacle (*De H. I, 356, 357; V. d. S. III, 492, 497*).

760 N.B. The Host of the lunula must never be replaced with the Host of the Mass. He sins gravely, who does thus (*V. d. S. III, 493*).

761 N.B. Purify the lunula as often as the large Host is renewed (*De H. I, 358*).

762 2° To renew the small Hosts: Open the tabernacle; genuflect if the Blessed Sacrament is contained in the ciborium or in the tabernacle; take the ciborium out of the tabernacle and place it on the corporal; remove its cover; genuflect if there are Hosts in the ciborium; consume them, or distribute them to the faithful, who are to receive during the Mass; purify the

Voice	Ceremonies
	Immediately place the chalice to the lips and at the same time bring the paten up under the chalice and near the chin. Consume the Precious Blood together with the small Particle of the Host (*Rit. Cel. X ad 5; V. d. S. III, 381*). N.B. If Holy Communion is not to be distributed, nor vessels purified, nor Hosts renewed, immediately without any meditation (*S. R. C. 2850 ad 2*), continue the Mass from M. No. 790 or 795, as circumstances may require.

ciborium; genuflect; put the Hosts, which were consecrated on the corporal, into the ciborium. If Holy Communion is then to be distributed, follow out the directions given below at M. No. 768; otherwise cover the ciborium with its veil and put it into the tabernacle, unless circumstances require otherwise; genuflect; close the tabernacle (*Rit. Cel. X ad 6; De H. I, 365; V. d. S. III, 493*).

763 Distribution of HOLY COMMUNION to the Faithful during Mass

764 If the small Hosts have been consecrated on the corporal, and are to be distributed from the paten, genuflect; hold the paten with the left hand, and with the thumb and index finger of the right, place the Host on the paten; place the paten on the corporal, but not in the place where the Hosts formerly rested. The server having said the *Confiteor* in a loud voice, do what is stated below at M. No. 768 (*Rit. Cel. X ad 6; De H. I, 336; V. d. S. III, 494*).

765 If the small Hosts have been consecrated on the corporal, and are to be distributed from the ciborium, place the ciborium on the corporal; open it; genuflect; hold the ciborium with the left hand, and with the thumb and index finger of the right, put the Hosts into the ciborium. The server having said the *Confiteor* in a loud voice, do what is stated below at M. No. 768 (*Rit. Cel. X ad 6; De H. I, 337; V. d. S. III, 494*).

766 In case the small Hosts have been consecrated in the ciborium, while the server is saying the *Confiteor* in a loud voice,

do what is stated below at M. No. 768 (*De H. I, 337; V. d. S. III, 495*).

767 If the small Hosts are in the ciborium, which is in the tabernacle, open the tabernacle; genuflect; take the ciborium

Marg. No.	Parts of the Mass
768	
769	**Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam.** S. Amen.
770	
771	**Indulgentiam, absolutionem,**
772	**et remissionem peccatorum vestrorum**
773	**tribuat vobis omnipotens, et misericors Dominus.** S. Amen.
774	

out of the tabernacle and place it on the corporal; open the ciborium; genuflect. The server having said the *Confiteor* in a loud voice, do what is stated below at M. No. 768 (*Rit. Rom. Tit. IV. c. 2 ad 1; De H. I, 337; V. d. S. 495*).

Voice	Ceremonies
	Genuflect; hands joined before the breast; recede a little to the Gospel side and there turn *per dextram* and face the people and the Epistle corner of the altar obliquely. (*Rit. Cel. X ad 6; De H. I, 337*).
Loud (*De H. I, 337*).	Hands joined before the breast. Facing the people and the Epistle corner of the altar obliquely. (*Rit. Rom. Tit. IV, c. 2 ad 2; Rit. Cel. X ad 6; De H. I, 337*).
	Left hand on the breast. With the right make the large sign of the cross over the communicants, and at the same time say and distribute the words thus (*Rit. Cel. X ad 6; Rit. Rom. Tit. IV, c. 2 ad 2; De H. I, 337; V. d. S. IV, 238*):
Loud (*De H. I, 337*).	Line from the height of the forehead to within the breast.
	Transverse line from left to right shoulder.
	Hands joined before the breast.
	Return over the same path to the middle of and face the altar. Genuflect. If Holy Communion is to be distributed from the paten, take it with the left hand so that the thumb and index finger are joined on its upper surface: the other fingers united beneath and supporting it. If Holy Communion is to be distributed from the ciborium, take it at the node with the left hand. Between the thumb and index finger of the right hand take one of the Hosts and elevate it to about one or two inches above the paten or the cup of the ciborium. Turn *per dextram* in the middle of the altar (except when the Blessed Sacrament is exposed. Then, of course, recede a little to the Gospel side, and there turn) and face the people. (*Rit. Rom. Tit. IV, c. 2 ad 3; Rit. Cel. X ad 6; De H. I, 337, 338*).

Marg. No.	Parts of the Mass
775	**Ecce Agnus Dei, ecce qui tollit peccata mundi.**
776	Then repeat the following three times (*Rit. Cel. X ad 6; Rit. Rom. Tit. IV, c. 2 ad 3*): **Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea;**

777 Proceed to distribute Holy Communion beginning with those, who are at the Epistle side, and work towards the Gospel side (*Rit. Rom. IV, c. 2 ad 4; De H. I, 338*). Return to the Epistle side, if there are still some to communicate, and distribute as before. Do this until all have received (*De H. I, 338; E. L. 1909, p. 489*). In going from the Gospel to the Epistle side, or when returning to the altar, keep the thumb and index finger of the right hand joined over the cup of the ciborium or paten (*V. d. S. IV, 239*).

778 Holy Communion is distributed according to the following order among the communicants:

1° The Mass-server (*V. d. S. IV, 250*). The server, although he be not a cleric nor vested, may receive at the altar (*S. R. C. 4271 ad 1*).

2° Clerics: first the priest(s), then the deacon(s), etc. (*Rit. Rom. Tit. IV, c. 2 ad 4*). Priests and deacons should wear the stole, which should be of the same color as that of the celebrant, or white (*Rit. Rom. Tit. IV, c. 2. ad 4; S. R. C. 3499*). When receiving they should kneel on the front edge of the suppedaneum (*E. L. 1909, p. 584*).

3° After having distributed Holy Communion to those at the altar, descend the front steps of the altar, go to the communion rail and there distribute to the faithful (*S. R. C. 3764 ad 14; De H. I, 338*).

779 The ceremonies and formula to be observed in the distribution of Holy Communion to EACH of the communicants, is as follows: Standing before the communicant, make the sign of the cross with the Host over but within the limits of the paten

Voice	Ceremonies
Loud (*De H. I, 338*).	Holding the Host as described just above (*Rit. Rom. Tit. IV. c. 2 ad 3; De H. I, 338*). *Remember:* These prayers must be said in Latin (*S. R. C. 2725 ad 5*).

or cup of ciborium, and at the same time say and distribute the words thus (*Rit. Rom. Tit. IV, c. 2 ad 5; Rit. Cel. X ad 6; V. d. S. IV, 240*): At the line perpendicular to the paten or ciborium — **Corpus;** at the transverse line — **Domini nostri;** make a profound inclination of the head at — **Jesu Christi;** and while placing the Host on the tongue of the communicant — **custodiat animam tuam in vitam aeternam. Amen.**

N.B. The perpendicular and transverse lines of the cross are each about three or four inches long (*De H. I, 338*).

780 If the celebrant perceives that there are more communicants than Hosts, he may divide the Hosts (*S. R. C. 2704 ad 1*).

781 While waiting for the communicants to approach the communion rail, the celebrant should turn towards that altar from which he is distributing Holy Communion (*V. d. S. IV, 239*).

782 It may happen that Holy Communion is being distributed just when the Elevation is taking place at another altar. In this case the one distributing should cease, and turning, stand erect facing the altar from which he is distributing Communion. After the chalice has been replaced on the altar, continue with the distribution of Holy Communion (*De H. I, 340*).

783 The one, who assists in distributing Communion, should go to the altar after the celebrant has left; and should cease before the celebrant has finished. In distributing Communion, the assistant says and does what is mentioned above at M. No. 779 (*E. L. 1904, p. 420; V. d. S. IV, 239*).

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784 After all have received, return to the altar by way of the front steps. Keep the thumb and index finger of the right

hand joined over the paten or ciborium (*Rit. Rom. Tit. IV, c. 2 ad 6; Rit. Cel. X ad 6; De H. I, 339*).

785 Place the paten or ciborium on the corporal (*De H. I, 339*).

786 Genuflect if there are some Hosts on the paten or in the ciborium (*S. R. C. 3975, III ad 2*).

787 If the Hosts, which were not distributed, are in the ciborium and are to be preserved for future use, close the ciborium and cover it with its veil; open the tabernacle; put the ciborium into the tabernacle; genuflect; close the tabernacle (*E. L. 1909, p. 491; De H. I, 339; V. d. S. IV, 243*).

788 If the Hosts, which were not distributed, are not to be preserved, after having returned to the altar, place the paten or ciborium containing the Hosts, on the corporal; genuflect; then immediately consume them (*S. R. C. 3975, III ad 2; E. L. 1909, p. 490; De H. I, 339*).

789 If all the Hosts have been distributed, on returning to the altar do not genuflect (*De H. I, 339; E. L. 1909, p. 490*), except when the Blessed Sacrament is exposed, but immediately purify the paten or ciborium over the cup of the chalice (*Rit. Cel. X ad 6*). This method of purifying cannot be followed when you still have another Mass to celebrate the same day.

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790 Days on which you celebrate but one Mass, omit what is stated below from M. Nos. 792 to 793 inclusive, and continue from M. No. 795. This rule is also to be observed at the last Mass on those days on which you celebrate several Masses.

791 On days on which you celebrate several Masses, for all, except the last, do what is stated under M. Nos. 792 or 793, as the case may require.

792 Case I. *Celebrating several Masses on the same day in churches far distant:* After having diligently consumed the Precious Blood, replace the chalice on the corporal and cover it with the pall. Join the hands and place them on the altar in the middle of the front edge of the mensa, and say secretly (*Rit. Cel. X ad 5*): **Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.** Then purify the fingers in an ablution cup, which was previously prepared for this purpose on the altar, and dry them with the purificator, and while so doing say secretly (*Rub. Gen. XVI ad 1*): **Corpus tuum, Domine, . . . Amen.** Then remove the pall from the chalice. Cover the chalice in the ordinary way, i.e. first the purificator; then the paten, pall and veil. Leave the burse where it is. Do not fold the corporal, but leave the chalice on it (*S. R. C. 3068 ad 2; Appendix ad Rit. Rom., De Sacramento Eucharistiae; E. L. 1910, p. 124; V. d. S. III, 504; De H. I, 361; Rit. Cel. X ad 5*). Continue the Mass from M. No. 803. Be sure to do what is directed under M. No. 851 after the last Gospel. The use of two chalices is permitted (*S. R. C. 3068 ad 1*).

793 Case II. *Celebrating several Masses on the same day in the same church:* Do what is stated above at M. No. 792, with the exception of that, which is stated under M. No. 851 after the last Gospel. The customary purification of the chalice is omitted (*S. R. C. 2104; Appendix Rit. Rom., De Sacramento Eucharistiae*). Continue the Mass from M. No. 803.

794 N.B. In either of the above cases mentioned at M. Nos. 792 and 793, do not genuflect during the Mass when passing before the unpurified chalice because it may or does continue some drops of the Precious Blood (*S. R. C. 1772 ad 7*). There may be a different reason for genuflecting.

Marg. No.	Coram SS.	Parts of the Mass
795		**Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.**
796		
797	Place the chalice outside the corporal at the Epistle side (*In. Cl. Com. XXX ad 29*).	
798	Genuflect (*In. Cl. Com. XXX ad 29*).	
799	Hands joined before the breast. Go to the Epistle corner of the altar. With both hands take the chal-	

Voice	Ceremonies	De Requiem
Secr. (*Rit. Cel. X ad 5*).	Place the left hand holding the paten on that part of the corporal, which is towards the Gospel side. With the right hand hold the chalice out over the Epistle side of the mensa. The server pours into the chalice as much wine as was previously consecrated. Holding the chalice in front of you, revolve it once or twice so that the wine comes in contact with all parts of the interior of the cup, which were touched by the Precious Blood. Put the chalice to the lips and at the same time bring the paten up under the chalice and near the chin. Consume the contents of the chalice from the same part of the cup from which you previously consumed the Precious Blood. (*Rit. Cel. X ad 5; De H. I, 332; V. d. S. III, 381*).	
	Place the paten on the corporal a little to the Gospel side (*De H. I, 333; V. d. S. III, 383*).	
	Place the chalice in the middle of the corporal (*De H. I, 333; V. d. S. III, 383*).	
	With both hands take the chalice at the cup in such a way that the thumbs and index fingers will be over the cup and the others against the outside of it. Hold-	

Marg. No.	Coram SS.	Parts of the Mass
799	ice at the cup in such a way that the thumbs and index fingers will be over the cup and the others against its exterior. Hold the chalice over the mensa of the altar. (*In. Cl. Com. XXX ad 29*).	
800		**Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.**
801	Genuflect (*In. Cl. Com. XXX ad 29*).	

Voice	Ceremonies	De Requiem
	ing the chalice thus, go to the Epistle corner of the altar. Hold the chalice over the mensa of the altar. (*De H. I, 333; Mart. I, 1, 365*).	
Secr. (*Rub. Gen. XVI ad 1*).	The server pours wine and water over the thumbs and index fingers of the celebrant. N.B. More water than wine. Place the chalice near the corporal, but between it and the purificator. Face turned towards the chalice. Dry the fingers with the purificator. Put the purificator into its place near the corporal. The thumbs and index fingers are not to be kept joined from now on to the end of Mass (*Rit. (Cel. VIII ad 5*). The ablution(s) from the previous Mass-(es) of the day may be poured into the chalice and consumed with the ablution of this Mass (*Rit. Rom. Appendix: De Sacramento Eucharistiae*). Join the hands before the breast and go to the middle of and face the altar. (*Rit. Cel. X ad 5; De H. I, 333*).	

802 Place the purificator over the index finger of the left hand so that it hangs equally distant on both sides of the hand. Place the left hand on the Gospel side of the mensa, outside the corporal. With the right hand take the chalice at the node and revolve it once or twice. Place the chalice to the lips and at the same time bring the left hand holding the purificator up and hold it against the breast near the chin. Consume the ablution from the same part of the cup from which the Precious Blood was consumed. Place the chalice on the corporal. Dry the lips with the purificator. Then dry the chalice. Fold the purificator and place it over the cup of the chalice as in the beginning of Mass. With the left hand place the paten on the chalice, and

803 From the COMMUNIO to the BENEDICTION
(Tit. XI)

Marg. No.	Coram SS.	Parts of the Mass
804	Genuflect (*In. Cl. Com. XXX ad 29*).	
805		
806		THE COMMUNIO
807		
808	Genuflect (*In. Cl. Com. XXX ad 29*).	

with the right hand the pall. With the right hand take the chalice and place it outside the corporal at either the Epistle or Gospel side. With both hands fold the corporal. Take the burse with the right hand, hold it open with the left, and place the corporal into it with the right. Leave it on the altar. With both hands cover the chalice with the veil so that the front part of the chalice cannot be seen (*S. R. C. 1991 ad 1*). Take the burse with both hands and place it on the chalice so that the aperture is opposite the front covered part of the chalice. Take the chalice with the left hand at the node and the right on the burse, and place it in the middle of the altar as it was in the beginning of the Mass (*Rit. Cel. X ad 5; De H. I, 334; V. d. S. III, 365*).

From the COMMUNIO to the BENEDICTION
(TIT. XI)

Voice	Ceremonies	De Requiem
	Hands joined before the breast. Go to the Epistle corner and face the missal. (*Rit. Cel. XI ad 1; De H. I, 364*).	
Loud (*Rub. Gen. XVI ad 1*).	Stand facing the missal, with hands joined before the breast. (*Rit. Cel. XI ad 1; De H. I, 364*).	
	Hands joined before the breast. Go to the middle of and face the altar. Extend the hands on the altar. (*Rit. Cel. XI ad 1*).	

Marg. No.	Coram SS.	Parts of the Mass
809		
810	Withdraw a little to the Gospel side and turn *per dextram* and face the people and the Epistle corner obliquely (*In. Cl. Com. XXX ad 29*).	
811		**Dominus vobiscum** S. Et cum spiritu tuo.
812	Return over the same path to the middle of and face the altar. Genuflect. Join the hands before the breast. (*In. Cl. Com. XXX ad 29; V. d. S. III, 462*).	
813		
814	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	**Oremus.**

Voice	Ceremonies	De Requiem
	Kiss the altar in the middle near the front edge of the mensa. Join the hands before the breast. (*Rit. Cel. XI ad 1; V. d. S. III, 388*).	
	Turn *per dextram* in the middle of the altar and face the people (*Rit. Cel. XI ad 1*).	
Loud (*V. d. S. III, 338*).	Extend and rejoin the hands before the breast (*De H. I, 364*).	
	Go to the Epistle corner of the altar and there stand facing the missal (*Rit. Cel. XI ad 1; De H. I, 364*).	
Loud (*Rub. Gen. XVI ad 1*).	Profound inclination of the head to the cross, and at the same time extend and rejoin the hands before the breast (*Rit. Cel. V ad 1; V. d. S. III, 324*). N.B. **Oremus** is said before the first and second Postcommunions, and only the first and last have a conclusion (*De H. I, 268, 364*).	

Marg. No.	Coram SS.	Parts of the Mass
815		THE POSTCOMMUNION(S) N.B. The Postcommunions are said in the same order, number and way as the orations before the Epistle (*Rit. Cel. XI ad 1*).
816	Profound inclination of the head to the Blessed Sacrament (*De H. II, 70*).	At the name **Jesus**
817	No reverence (*E. L. 1917, p. 636*).	At the name **Maria.**
818		At name of the **saint(s),** whose vigil or festal Mass is being celebrated, or feast commemorated, or within the octave if the feast has one.
819		At the names of the **pope** or **local bishop.**

820 If the conclusion of the oration is: **Per Dominum nostrum Jesum Christum Filium tuum, etc.,** join the hands before the breast at **Per Dominum;** and at **Jesum Christum** make a profound inclination of the head to the cross (or to the Blessed Sacrament if exposed). Then turn towards the missal and keep the hands joined until the conclusion is finished (*Rit. Cel. V ad 1; De H. I, 268: II, 70*).

823		

Voice	Ceremonies	De Requiem
	Facing the missal. Hands extended before the breast. (*Rit. Cel. V ad 1*).	
	Profound inclination of the head to the cross (*Rit. Cel. V ad 1; V. d. S. III, 273*).	
	Medium inclination of the head to the missal, or to her image if it is in the principal place on the altar (*Rit. Cel. V ad 2; S. R. C. 3767 ad 25; V. d. S. III, 273*).	
	Slight inclination of the head to the missal, or to the respective image if it is in the principal place on the altar (*Rit. Cel. V ad 2; S. R. C. 3767 ad 25; V. d. S. III, 274; S. R. C. 4116 ad 1*).	Omit the inclinations. (*V. d. S. III, 401*).
	Slight inclination of the head to the missal (*Rit. Cel. V ad 2; S. R. C. 2049 ad 3; V. d. S. III, 325*).	

821 If the conclusion is: **Qui tecum vivit et regnat in unitate** etc. or **Qui vivis et regnas cum Deo Patre in unitate** etc. join the hands before the breast at **in unitate**, and keep them joined until the conclusion is finished (*Rit. Cel. l.c.*).

822 After the last Postcommunion close the missal (edges towards the center of the altar), unless the last Gospel is to be read from it (*Rit. Cel. XI ad 1; De H. I, 364*).

	Join the hands before the breast, and go to the middle of and face the altar (*Rit. Cel. XI ad 1*).	

Marg. No.	Coram SS.	Parts of the Mass
824	Genuflect (*In. Cl. Com. XXX ad 29*).	
825		
826	Withdraw a little to the Gospel side, and there turn *per dextram* and obliquely face the people and the Epistle corner of the altar (*In. Cl. Com. XXX ad 29*).	
827		**Dominus vobiscum.** **S.** Et cum spiritu tuo.
828		**Ite missa est.** **S.** Deo Gratias. (If it is not to be said, omit it and continue from the following:)
829		
830	Genuflect (*In. Cl. Com. XXX ad 29*).	
831		**Benedicamus Domino.** **S.** Deo Gratias.

Voice	Ceremonies	De Requiem
	Kiss the altar in the middle (*Rit. Cel. XI ad 1; De H. I, 365*).	
	Turn *per dextram* in the middle of the altar and face the people (*Rit. Cel. XI ad 1*).	
Loud (*De H. I, 365*).	Extend and rejoin the hands before the breast (*Rit. Cel. XI ad 1*).	
Loud (*Rub. Gen. XVI ad 1*).	Standing as at **Dominus vobiscum,** and with the hands joined before the breast (*Rit. Cel. XI ad 1*).	Omit (*Rit. Cel. XIII ad 1*).
	Return over the same path to the middle of and face the altar (*Rit. Cel. XI ad 1*).	
Loud (*Rub. Gen. XVI ad 1*).	Stand erect. Hands joined before the breast (*Rit. Cel. XI ad 1; V. d. S. III, 389*).	Omit **Benedicamus Domino,** and in its stead say: **Requiescant in pace** (*Rit. Cel. XIII ad 1*).

832 From the **BENEDICTION** to the **END OF MASS** (Tit. XII)

Marg. No.	Coram SS.	Parts of the Mass
833		**Placeat tibi, sancta Trinitas,.. ....nostrum. Amen.**
834		
835		
836	Elevate the eyes to the Blessed Sacrament and at the same time extend and elevate the hands and	**Benedicat vos omnipotens**
837	cast the eyes down: join the hands before the breast: extend the hands on the altar. Genuflect. (*In. Cl. Com. XXX ad 29; De H. II, 71*).	**Deus,**
838	Withdraw a little to the Gospel side and there turn *per dextram* and face the people and the Epistle corner of the altar obliquely (*In. Cl. Com. XXX ad 30*).	

From the BENEDICTION to the END OF MASS (Tit. XII)

Voice	Ceremonies	De Requiem
Secr. (*Rit. Cel. XII ad 1*).	Incline the head profoundly. Hands joined on the altar in the middle of the front edge of the mensa. (*Rit. Cel. XII ad 1; De H. I, 368*).	
	Extend the hands on the altar. Kiss the altar in the middle. Stand erect. Join the hands before the breast. (*Rit. Cel. XII ad 1; De H. I, 368*).	
		Go to the Gospel corner of the altar (*Rit. Cel. XII ad 1*).
Loud (*Rit. Cel. XII ad 1*).	Elevate the eyes to the cross and at the same time extend and elevate the hands and	Omit all up to M. No. 842 inclusive (*Rit. Cel. XIII ad 1*).
	cast the eyes down. Join the hands before the breast. Incline the head profoundly to the cross. (*Rit. Cel. XII ad 1; De H. I, 368*).	
	Turn *per dextram* in the middle of the altar and face the people (*Rit. Cel. XII ad 1; De H. I,* 368).	

Marg. No.	Coram SS.	Parts of the Mass
839		
840		**Pater, et Filius,**
841		**et Spiritus sanctus.** S. Amen.
842	Join the hands before the breast: turn *per sinistram,* and immediately go to the Gospel corner of the altar (*In. Cl. Com. XXX ad 30*).	
843	Stand squarely facing the altar (*V. d. S. III, 462*).	**Dominus vobiscum.** S. Et cum spiritu tuo.
844	Do not make the small sign of the cross on the mensa if the Blessed Sacrament is exposed on the mensa (*In. Cl. Com. XXX ad 30; Mart. I, 1, 369*).	**Sequentia** or **Initium,**
845		**sancti**

Voice	Ceremonies	De Requiem
	Place the left hand on the breast; and with the right make the large sign of the cross over the people, and at the same time say and distribute the words thus (*Rit. Cel. XII ad 1; De H. I, 368*):	
	Line from the height of the forehead to the breast.	
	Transverse line from left to right shoulder.	
	Join the hands before the breast: turn *per dextram*, and immediately go to the Gospel corner of the altar (*Rit. Cel. XII ad 1; De H. I, 368*).	
Loud (*De H. I, 369*).	Hands joined before the breast. Stand so that the left shoulder is turned a little towards the people. (*Rit. Cel. XII ad 1; VI ad 2; S. R. C. 3792 ad 5; De H. I, 369*).	
Loud (*Rub. Gen. XVI ad 1*).	Place the left hand on the object to be signed. With the thumb of the right hand make a small sign of the cross on the altar, or at the beginning of the Gospel text on the altar-card or in the missal. (*S. R. C. 2572 ad 11; Rit. Cel. VI ad 2; De H. I, 369*).	
	Left hand on the breast. With the thumb of the right hand make a small sign of the cross on the forehead. (*Rit. Cel. III ad 5; VI ad 2; V. d. S. III, 330*).	

Marg. No.	Coram SS.	Parts of the Mass
846		**Evangelii**
847		**Secundum N.**
848	Make a profound inclination of the head to the Blessed Sacrament at the name of **Jesus** (*S. R. C. 3875 ad 4*). Make no reverences at the names of saints (*E. L. 1917, p. 636*). Make all genuflections to the Blessed Sacrament (*In. Cl. Com. XXX ad 30*).	THE LAST GOSPEL At the end of the Gospel the server says: **Deo gratias** (*Rit. Cel. XII ad 1*).
849		
850	Genuflect (*In. Cl. Com. XXX ad 30*).	

851 If on the same day you are to celebrate the next Mass in a *church far distant*, uncover the chalice. If some drops of the Precious Blood have collected at the bottom of the cup of the chalice, consume them from the same part of the cup from which you previously consumed the Precious Blood. As much water is then poured into the chalice as there was wine consecrated. After having purified the chalice with the water, pour it out of

Voice	Ceremonies	De Requiem
	Left hand on the breast. With the thumb of the right hand make a small sign of the cross on the lips (*l.c.*).	
	Left hand on the breast. With the thumb of the right hand make a small sign of the cross on the breast (*l.c.*).	
Loud (*Rub. Gen. XVI ad 1*).	Hands joined before the breast (*Rit. Cel. XII ad 1*). Observe the rules for the inclination of the head at the names of **Jesus, Maria** and the **saint(s)**. (See M. Nos. 816, 817, 818 and 819.) No inclination is to be made if the name occurs in the title (*S. R. C. 3767 ad 25*). Make all genuflections towards the missal (*Rit. Cel. VI ad 2; XII ad 1*). If the Gospel has been read from the missal, close the missal so that its edges face the center of the altar. Join the hands before the breast. (*V. d. S. III, 391*).	
	Go to the middle of and face the altar (*De H. I, 369*).	

the chalice (from that part of the cup from which you consumed the Precious Blood) into a vessel especially prepared for that purpose on the altar. This water may be left until the next day and consumed with the ablution of the Mass, or you may carry it with you and consume it together with the ablution of the last Mass, or it may be drained into the sacrarium. Dry the chalice with the purificator and cover the chalice in the ordinary way

described above at M. No. 802 (*vide Appendix Rit. Rom.: De Sacramento Eucharistiae*).

852 If on the same day you are to celebrate the next Mass *in the same church*, leave the chalice on the altar until after you have divested in the sacristy. Then remove the chalice, and put it into a suitable, closed place in the sacristy. The chalice must always be on the corporal or pall. Before the next Mass, replace the chalice on the altar (*vide, Appendix Rit. Rom.: De Sacramento Eucharistiae*). N.B. If there is no suitable place for the chalice in the sacristy, leave it on the altar.

853 If the prayers, ordered by Leo XIII, are to be said, kneel either on the edge of the suppedaneum or first altar step (*S. R. C. 3637 ad 8*). Otherwise, if the chalice is to remain on the altar,

854 take it with the left hand at the node and the right on the burse. Turn *per dextram* and descend to the floor (*Rit. Cel. XII ad 6; De H. I, 369*).

855 Standing before the middle of the first altar step, make the required reverence:

1° If the Blessed Sacrament is exposed on the altar, even though it be veiled — make a double genuflection on the floor (*S. R. C. 2682 ad 47* and *49; In. Cl. Com. XXX ad 30*).

2° If the Blessed Sacrament is in the tabernacle, or if the relics of the Passion are exposed, genuflect on the floor before the first step of the altar (*Rit. Cel. XII ad 6; S. R. C. 2722 ad 1*).

3° When the Blessed Sacrament is neither in the tabernacle nor exposed on the altar, and when the relics of the Passion are not exposed, make a profound inclination of the head to the cross of the altar (*Rit. Cel. XII ad 6; De H. I, 369*).

856 Take the biretta. If the Blessed Sacrament is exposed, do not put it on until you have passed out of view of It (*In. Cl. Com. XXX ad 30*). Put on the biretta and go to the sacristy (*Rit. Cel. XII ad 6*).

857 Observe the rules in regard to the reverences to be shown in passing through the church (*vide* M. No. 290 to M. No. 302) (*Rit. Cel. XII ad 6*).

858 Having arrived in the sacristy, make the reverence to the cross or image. Put the chalice down; take off the biretta; divest; and, though not prescribed, it is well to purify the hands (*De H. I, 370*).

859 Make your Thanksgiving (*Rit. Cel. XII ad 6*).

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